Vera Effigies Rev.di in Christo Patris ac D.D. Bryan Duppa quondam Episcopi Wintoniensis

HOLY
RULES and HELPS
TO
DEVOTION
Both in
Prayer and Practice.

In two Parts.

The Fifth Edition.

Written by
The Right Reverend Father in God,
Bryan Duppa,
Late Lord Bishop of *Winton*,
In the time of his
SEQUESTRATION.

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TO THE Christian Reader.

THE *Name and Memory of the excellent Author of this Treatise needs not borrow or derive a Reputation from any Pen but its own. There are already many useful Pieces and Helps to Devotion set*

forth both by Bishops, and others of our Church, more solid, serviceable, and advantageous to true Piety, and the power of Godliness, than all the gifted Impertinencies (to say no worse) of some Holy Pretenders: For if Noise and Clamour might pass for Inspiration, the Apostles must go for Week-Brethren, and

and mere Novices, compared with our new Lights and Improvements. That Set Forms of Prayer are altogether neceſſary in Publick, cannot be denied, and needs not now be repreſented: They are abundantly uſeful even for private Chriſtians alſo; ſince it is not every one that can pray extempore in his Cloſet,

ſet, and he that can, may notwithſtanding be defective enough in the matter or manner of his Petitions: *For though God principally reſpects the* Heart *and* Affections *of his Servants, and the Spirit helps our* Infirmities *with ſighs and groans, yet we ought even in* private *to have an awful orderly regard of the*

Great

Great God, *to whom we addreſs our ſelves; and the Holy Spirit teaches us to pray, as with ardent Affections; ſo with reverend humble minds, and not with diſorderly, confuſed or unprepared approaches, & a rude confidence, without juſt ground or foundation: This is not to help or diminiſh our infirmities, but to aug-*

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ment them more. He
that prays extempore
must be one of better
Faith and Principles
Life and Converſation
than many are, who ſo
familiarly pretend to it.
But whatever ſome
mens Graces may be in
this particular, which
God forbid I ſhould ſeek
to diminiſh or reproach
yet for ſuch, who I doubt
are far the greater num-
ber;

er, as yet have not at-
ained to so great a Per-
fection in this holy Du-
ty, I cannot but recom-
mend these Rules and
Directions, which an-
swer the Title, and will,
I hope, the Expectation
of those that use them,
to their benefit and
comfort. God grant us
all that Unity of Spi-
rit, which intitles us to
the Gifts and Graces

of

of the Spirit, that s
praying with one hear
and mind, as becometh
Saints, we may have
our Communion in Glo-
ry among the Just here-
after.

Ben. Parry.

HOLY

HOLY Rules and Helps TO DEVOTION, Both in Prayer and Practice.

But I will give my ſelf unto Prayer.

O *Eternal Wiſdom, who communicateſt thy ſelf unto thy Creatures in ſuch meaſure as they are capable of, vouchſafe to impart to my Soul that Heavenly Gift, to be a Guide to me in all my Thoughts,*

my Thoughts, my Words, my Actions; that ſo being taught by Thy Holy Spirit, I may ſo far know Thee as to love Thee, and ſo far love Thee, as ever to fix my thoughts upon Thee.

Of Prayer what it is.

THE ſeveral Properties and Excellencies of Prayer, have afforded matter enough to the Ancient Fathers, to mould as many ſeveral and different Deſcriptions of it; which like many Stars caſt into a Conſtellation, may give all together a full and perfect Repreſentation of it.

Gregory

Gregory Nyſſen defines Prayer to be the converſing or diſcourſing of the Soul with God, concerning her Salvation: Which being done by the outward Expreſſions of the Voice, is called Vocal Prayer; but if by the Mind alone, Mental.

In this way of converſing with God, the Soul makes uſe of her Three principal Faculties, her Memory, her Underſtanding, her Will: Her Memory, to call to mind what ſhe is to treat of: Her Underſtanding, to weigh and to judge what ſhe delivers: Her Will, to perform this Duty feelingly and affectionately: For all theſe Faculties muſt concur in Prayer,

elevating the Soul, and fixing it upon God as the highest Truth, in which we are to believe the Soveraign Happiness which we are to hope for, the Supream Goodness which we are to love, and the infinite Excellence which we are to adore. So that Prayer is principally grounded on a lively Faith of such things as God hath revealed, an assured Hope of what he hath promised, and a fervent Love, which serves as the Fire to kindle the Sacrifie, and to carry the Soul upward, till it arrive at the Throne of Grace.

From hence it is, that *Damascen* describes Prayer to be an ascending of the Soul to

God

God; being therefore compared to the ſweet Perfume that aſcended from the Incenſe: But as the Incenſe being caſt into the fire, aſcends only in the more ſubtile and delicate part of it, which being converted into air and ſmoak, leaves behind it the groſſer and earthier part turn'd into aſhes. So in this aſcent, the Soul leaves behind it the earthier parts, as *Abraham* left his ſervants behind him at the foot of the Mountain, while he aſcended to the top of it to ſacrifice. For this is a buſineſs that belongs to Eagles, which as they fly high, ſo in their flight they look ſtedfaſt on the Sun. It is not

for thoſe that intrench themſelves in the Earth, as in their proper Element, nor yet for Birds of Prey, which though they fly high, yet their eyes are ſtill caſt downward. *Surſum Corda*, was the Form in ancient Liturgies; the Prieſt calling out to the People, *Lift up your hearts*; which the People as readily anſwered, *Habemus ad Dominum.*

This aſcending of the Soul by Prayer, was figured (as St. *Auſtin* conceives) by that myſterious Ladder, whoſe foot being upon the Earth, the top of it reached unto Heaven, ſeen by *Jacob* in a Viſion, with Angels aſcending and deſcending on the Rundles

Rundles of it, carrying up our Prayers to God, and bringing down Bleſſings upon him that offers them. But becauſe this aſcent is not ordinarily by Rapture (for the Angels were not ſeen to fly up the Ladder, but to mount by degrees:) we are to conſider the ſeveral Steps and Rundles we are to aſcend by.

THe firſt Step is laid hold on by the Memory, which begins this ſpiritual aſcent, by putting the Soul in mind to look up to the Majeſty of him that ſtands above the Ladder, to remember, that though the place we chuſe for our Devotion be never

ſo ſolitary, yet we are not alone; that God hears what we ſay, ſees what we do; that the whole Trinity is preſent, as viſible to thy eyes of Faith, as groſſer Objects are to the outward ſenſes. For there is God the Father, the Fountain of good Thoughts, ready to aſſiſt through his Power, and to keep us from diſtraction in our Prayers; there is God the Son, the eternal Truth, prepared to direct us by his Wiſdom, and to deliver us from errour and deluſion; there is God the Holy Ghoſt, the Source and Spring of Divine Love, able to enflame the Will with fervent Affections, and keep us from damps

damps of coldneſs and indevotion. And when we have thus put our ſelves into the preſence of God with an awful Reverence and Adoration of him as preſent, we have then mounted the firſt ſtep and degree of this Ladder.

O *Heavenly Father, who heareſt the Prayers of all that ſeek Thee, purifie the Intention of my Soul in all the Prayers I make to Thee; that I may neither ſeek nor deſire any thing, but in relation to Thee, through Jeſus Chriſt.* Amen.

THe ſecond ſtep or act of the Soul, is, To look to the directing of the Intention, to fix it entirely upon God, and take it off from all earthly things: For as the leaſt Grain and Atom of duſt offends the eye, ſo this Intention admits of no mixture, no vanity of being ſeen or heard at your Prayers, no curioſity of thinking to climb up by this Ladder into the Secrets of God, no ſpiritual Pride, in reflecting upon your ſelf as more devout than others; for as it muſt be ſincere, ſo it muſt be humble, directed to the Glory of God alone; which in this aſcent of your Soul, muſt be

be always in your eye, as the Centre in which all the Lines of Prayer must meet. But then this Intention of the Suppliant must be accompanied with some Offering too: For it was God's Command to his People, that none should come into his presence with empty hands. Being therefore come into his presence, deal generously and freely with him, offer him the thing which he most desires, even thy heart, with all the thoughts and affections of it, to be disposed by him, not only during the time of Prayer, but for all thy life. For this Offering of thy Heart to God, if it makes way for thy Prayer,

and

and breaks through those Clouds which thy sins have interposed between God and thee.

O Eternal God, who for all those infinite Blessings which thou hast bestowed on me, requirest nothing back of me but my Heart. Behold I offer up to Thee the Heart which Thou demandest: And since it is now Thine, fill it with Thy Gifts, and adorn it with Thy Graces; that every beating, every pulse of it may be a Prayer, and every Prayer being kindled by Thy Holy Spirit, may be a Sacrifice fitted for Thine Altar, through Jesus Christ. Amen.

After

AFter this Offering, the next ſtep is by raiſing the Underſtanding, and the awakening of our Faith to a due conſideration of that which you are about. Being therefore retired into thine Oratory, make theſe few Queſtions to thine own Soul, and engage thy ſelf to an Anſwer: O my Soul, Wherefore art thou retired into this place? What is thy Deſign? What thy Pretenſion? Where is thy God whom thou cameſt to Treat with? Is he preſent? Doth he hear thee? Or is he merciful? Will he help thee? What is thy buſineſs thou art to negotiate? Is it the ſaving

of

of thy Soul, or the ſatisfying of thine earthly Deſires? What words wilt thou uſe to move thy God to hear thee? What humble geſtures? What profound reverence? Anſwer thy ſelf briefly to every one of theſe Interrogatories, as thy own Conſcience dictates to thee: For by this diſcourſe made with thy ſelf, thou ſhalt be the better prepared to diſcourſe with God.

But to make this preparation the more compleat, the quality of the Perſons engaged in this Treaty, is neceſſarily to be weighed. Conſider therefore firſt with thy ſelf, who thou art that makeſt thy approaches to ſpeak with God: That thou art but

but duſt and aſhes; *Abraham* himſelf was no more. Conſider again the motives that may drive thee to this duty; Thy ſins many, thy ſtrength little, thy ſelf nothing, thy dangers great; thy caſe the ſame with the Diſciples in the Storm, when they cried out, *Maſter, ſave us, or elſe we periſh*: For he that really lays theſe three things to heart, muſt conſider:

1. The extreme neceſſity that he is in.

2. The ſmall poſſibility of help either from himſelf, or any other Creature.

3. The high importance of that which he is about, that it is as much as his Soul is worth, will never dare to come

come coldly and carelesly to a work of that concernment.

Having thus far reflected on your own condition, you are in the next place to raise the Prospect from your self, to the Person you pray to, to consider, that he is no less than God, who clothed himself with Light, as with a Garment. A God infinitely wise, from whom nothing can be hid, infinitely powerful, to whom nothing is impossible; infinitely good, ready to shed, and diffuse, and impart his Goodness to his Creatures; that therefore though his Majesty may terrifie thee, yet his Mercy may invite thee; especially if you consider God as he is in Christ

Chriſt, reconciling you unto himſelf: For as the one may ſtrike a reverence into you, ſo the other will infuſe a confidence, without which our weak Prayers will never have ſtrength enough to reach the Throne of Grace.

O *Moſt Glorious God, Thou art the Holy of Holies, but I the impureſt of ſinners; Thou art Mercy it ſelf, I Miſery even Miſery it ſelf: What ſhould I ſeek farther to know either of Thee, or my ſelf? Let my Love of Thee make up the knowledge that is wanting; For what ſhould Miſery be in love withal, but Mercy? Or where ſhould Mercy exerciſe it ſelf but where there is ſo much Miſery?* The

THe Understanding being awakened with these Considerations, the fourth act of the Soul in relation to Prayer, is, to rouze the Affection, which is seated in the Will: This being so necessary an Ingredient in your Prayer, that it is but a cold Offering without it. The Understanding may provide for you this Spiritual food, but it is the Will that must taste, and swallow, and digest it into nourishment; the one may make you wise, but the other must make you holy. The *Prophet* tells you, that the *Seraphins* in God's presence, with two of their wings cover their face, and with

with two other their feet, leaving only their breaſt open, which is the ſeat of Love. When therefore you preſent your ſelves in the ſight of God, be ſure you ſo far imitate theſe *Seraphins*, that though your eyes be vailed (you cannot look into his Glory) you cannot know him as you would, your Breaſt, the ſeat of your Affections, be open to receive and emit thoſe beams of Divine Love, which only can kindle devotion to the height, and unite your Soul to God by a moſt intimate Union. But alas! you will ſay, thoſe bleſſed Spirits that are in ſuch a nearneſs to God, may well be all fire and love, but you

you at ſuch a diſtance cannot find the effects of it; the Wood lies upon the Altar, but you want fire to kindle it; all that you can do, is to ſearch into the aſhes for ſome ſmall ſpark to blow at: *But know you not* (ſaith *Siracides*) *how great a fire a ſmall ſpark may kindle?* The ſame Spirit of God that moved upon the Waters till it had produced the World, moves upon my heart, foments and cheriſheth the leaſt ſpark of the Love of God which it finds there, and makes it flame out into a fervent Prayer. *David* found this by experience, where he ſaith of himſelf, *While I was thus muſing, my heart kindled within*

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in me, and I ſpake with my Tongue.

The Devotion of the heart (ſaith St. *Bernard*) is the Tongue of the Soul, without this it is ſilent and ſhut up; but actuated and heated with Love, it poures it ſelf forth in Supplications, and Prayers, and Diſcourſes with God; ſometimes Praiſing him for the Infinite Bleſſings received from him, ſometimes Praying to him for thoſe which we yet want. This is that converſing of the Soul with God, which *Gregory Nyſſen* ſpeaks of, as a Son Converſing with his Father, or a Friend with a Friend, into whoſe boſom he may pour forth with confidence all

all the Secrets of his Soul as a Favourite with his Prince, or a betrothed Virgin with her Lover. What the result of these discourses is, what words are spoken, what secrets discovered, what delights enjoyed, may easier be felt than spoken of: When the Soul being lifted up by the wings of Prayer, and rarified into a flame by Love, reacheth the very Bosom of God. But though every devout Soul mounts not to this pitch, this top of the Ladder, let none be dismayed at it: For God knows whereof you are made, he sees the body of flesh which you bear about you, and the Plummets which it hangs

angs upon your Soul, and herefore when you cannot ife high enough to him, he omes down to you; for ſo ou find in this Viſion, there were deſcending as well as ſcending Angels. We do not ead that St. *Paul* was often apt into the third Heaven: Notwithſtanding his Rapures, the Angel of Satan that buffeted him, made him remember that he was ſtill upon the Earth: For one foot of the Compaſs will unavoidably be fixed there, when the other moves in the circumference of Divine contemplation. *Jacob* himſelf was but at the bottom, at the foot of the ladder, when his Soul was at the higheſt, and ſaw God at the top of it.

O *Most wise God, the Unction of whose Spirit can teach me all things, teach me the Rules I am to observe in this Heavenly Exercise of Prayer; Stir up my Memory, to remember that thou art present; fix my intention upon Thee, upon thee alone: Awake my Understanding to consider what I am about and who I am to speak to. But above all, inflame my Affections, that my heart being set on fire with Thy Love, my Prayers may participate of that Fervency, and be accepted of Thee, for his sake who came to send this Fire upon the Earth, even Jesus Christ my Saviour.* Amen.

Of the Excellencies and Fruits of Prayer, as they may be drawn out of the Lords Prayer.

THere is no clearer glaſs to ſee the excellencies of Prayer in, than that very Prayer which our Saviour thought fit to teach his Diſciples. Where the firſt entrance preſents you with that unvaluable Priviledge, to call God your Father; that therefore you come not to treat with him as a Slave with his Maſter, or a Vaſſal with his Prince, but as a

Son with your Father: God infuſing into you by Prayer that Spirit of Adoption, by which you cry to him, *Abba Father.* This being (ſaith St. *Chryſoſtome*) the higheſt excellency of the Creature to treat familiarly as a Son with his Creator. A Dignity that raiſeth us poor Worms of the Earth, to a kind of equality with the Angels themſelves; for though in Nature they are above us, yet this duty makes us equal: For *Quid poteſt inveniri ſanctius iis qui cum Deo commercium habent?* Saith the ſame Father; What can be more holy than he who is admitted to treat familiarly with God? *Moſes* by

by talking with God, had ſuch a brightneſs ſhed upon his face, that they that look-ed upon him were dazled with it: For if they who have the ear of Princes, as Favourites, having freedom of acceſs, and opportunity at all times of preſenting their Petitions, cannot want the ſplendor of Worldly things, which conſequently will follow them; much leſs can the beams of an higher glory be wanting unto them, who live as if they were al-ways in the preſence of God, talking with God by Prayer, and God with them by holy Inſpirations. What can they want who are admitted to this Privacy? And is it your

fault if you are not. For there are neither doors nor locks, nor any greater Favourite to keep you out. He that gives you leave to call him Father, cannot exclude his Son, that cries, *Father, I have ſinned.*

O *Gracious Father, what thanks, what praiſe can we offer to thee, for raiſing us to that honour of entring into thy preſence as Sons, and converſing with thee on the earth, with the ſame freedom as the Angels do in Heaven! O grant us the Grace ſo to make advantages of ſo Divine a Priviledge, that our ſins may never make us forfeit it, but rather by a de-*

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vout and humble use of it, acquire to our selves daily new degrees of Thy Favour, till Thou hast brought us, Thy unworthy Sons, to that incorruptible Inheritance which can neither have increase nor end. Amen.

THe second Excellency of Prayer, is, That it is a means by which the name of God is hallowed, both by us and in us: We pray that his Name may be sanctified, and we sanctifie his Name by praying so: Our Tongues, but much more our Lives, being made Instruments to glorifie him, God is glorified by our believing in him, by our *knowing* him, by our ado-

ring him, and in Prayer we do all this: By Prayer we bring to light those Graces and Gifts of God which he hath hid for us in his eternal Predestination, as we may see in that Prayer of Christ to his Eternal Father: *And now, O Father, glorifie thou me with thy own self, with the glory which I had with thee before the World was.* From whence the School infers, That Prayer is the principal means ordered by providence, for the execution of what God hath decreed on our behalf. God had decreed the Incarnation of his Son for the saving of the World; he had promised, and could not vary from it: Yet this kept not

John 17. 5.

Moses

Moſes from his Petition, *Send him whom thou wilt ſend*; nor the Prophet from praying, *O that thou would'ſt bow the Heavens, and come down*! The Father had decreed to give his Son, being Incarnate, the Nations for his inheritance, but the execution of this Decree was to be by Prayer; the Son of God himſelf was to pay for it; for, *Poſtula, & tibi dabo*; *Ask of me, and I will give thee.* If therefore the Decree of your Predeſtination be yet dark to you, and you would willingly know whether your name be written in the Book of Life; there is no way of obtaining this, but humble Prayer: Do but pray fer- Pſal. 2. 8.

vently, that God would glorifie himſelf in thee, by making thee a Veſſel for his Honour, and thou ſhalt find ſo much virtue in this Prayer as ſhall quiet thy thoughts, and take away thy ſcruples.

O *Moſt glorious God, glorifie Thy unworthy Servant with that Gift of Prayer by which I may be enabled to glorifie Thee, that ſo I being ſanctified by Thee, Thou mayeſt be ſanctified in me by thoſe Gifts and Graces, which in all Eternity Thou didſt decree to give me, through Jeſus Chriſt.* Amen.

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THE next Dignity of Prayer is, that it is the effectual means of enstating the Kingdom of God in us, not only the Kingdom of Grace, in this World, which in the Apostles Character is Righteousness, and Peace, and Joy in the Holy Ghost; but the Kingdom of Glory in the next, to which Prayer not only gives us the Title, but puts us in a kind of Possession, by affording us a taste at least, and an earnest of that Glory. The first time that we find it written that our Saviour prayed, we find in the very next words, three passages of wonder, where of the first was, that the Luk. 3. 21. 22.

Heavens were opened; the next, that the Holy Ghost descended on him as a Dove; the third, that there was a Voice that came from Heaven, which said, *Thou art my Beloved Son, in thee I am well pleased.* And wherefore this, but to shew us the admirable effects of Prayer? First, that it is the Key to open Heaven to us; next, that it hath that attractive power, as to draw down the Spirit of God upon us; and lastly, that it puts us into the quality of Sons, and of such Sons in whom he is well pleased. After this,
Luke 9.28. when he *went up into a Mountain to pray*; What followed upon this? The Evangelist
Mat. 17.2. tells us, That *as he was praying, his*

his face did ſhine as the Sun, and his Garment as white as the Light: So white (ſaith St. *Mark*) *that no Fuller on Earth could white them.* And though it is not ſaid, that this Transfiguration of our Saviour, was abſolutely and fully the Kingdom of Heaven come down to him; yet we find there was ſo much of the Glory of it, as *Peter* Mark 9. in his Amazement took to be Heaven, and deſired to fix his Tabernacle there, and to go no higher. You ſee here the ſtrange effects of Prayer, it draws down one Kingdom to you, and lifts you up to another. It bows down to you the Kingdom of Grace, and draws

you up to the Kingdom of Glory.

O God *my Sovereign King, who haſt taught me to pray for the coming of Thy Kingdom, ſet up the Throne of thy* Grace *in my heart; and ſo rule and govern all my affections, that there may not be left a rebellious thought againſt Thee; And when the time of my Tranſmigration comes, change thy Kingdom of* Grace, *into thy Kingdom of* Glory; *and from obeying Thee in this life, lift up my Soul to reign with Thee in the life to come.* Amen.

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THE fourth Excellency of Prayer goes hand in hand with the former; for where Gods Kingdom comes, there must be a perfect submission to his Will, which cannot be more effectually done than by the means of that Homage which we do to God in Prayer. For by Prayer we not only obtain, but exercise that Obedience which is better than Sacrifice; we strip and divest our selves of our own Will, and give our selves entirely up to the Will of God, whom we pray unto. And from hence it is, that the Fathers say of fervent Prayer, that it makes us live in

the flesh, as if we were out of it, that it disintangles and unlooseth the Soul from the Ties and Fetters of the body, and equals us unto the Angels: For as they stand in the presence of God, ready to execute his Commands, without either delay or wearinesse; so Prayer puts us into the like posture with those Angels, and quickens us unto the Obedience of doing the Will of God in Earth, as it is done in Heaven.

But that you may not think that all the treasure and riches of Prayer are only in things invisible, there is a fifth Excellency in Prayer, in that it procures for us our daily bread, which as it hath

hath reference to our body in ſuch things as concern our nouriſhment; ſo it reacheth beſides to the ſpiritual Refection of our Souls: For by Prayer (ſaith St. *Bernard*) we are ſtored with three ſorts of Bread; the Bread of Truth, for the Underſtanding; the Bread of Divine Love and Charity, for the Will; and in the laſt place, that groſſer and more Earthly Bread, fitted for the ſuſtaining of our weaker nature. Theſe be the three Loaves which Chriſt in his Parable encourageth us to ask for, and never to give over our importunity, till we obtain them; for obtain them we ſhall, and our Prayers, if fervent, cannot be denied. Ima-

Imagine therefore (ſaith *Climacus*) that you ſay Prayer is a Queen, ſeated on her Throne, calling out to you in the words of our Saviour, *Come unto me, all ye that are weary and heavy laden, and I will give you that refreſhing as ſhall lighten your weight, and eaſe your wearineſs: For without me the burthen of the Law is heavy, but with me it is light; without me the exerciſe of Repentance is bitter, but with me it is ſweet; without me the Croſs is inſupportable to be born, but with me the Crown of Thorns ſhall be as a Crown of Roſes.*

Chriſt is the Bread of Life, but the means to make this Bread nouriſh you, is Prayer:

Prayer: By Prayer you receive Christ into your Memory, and ruminate upon him in your Meditations: By Prayer your Affections taſtes and reliſheth this Bread, and your Love incorporates it. Whatever therefore your neceſſities are, fly to Prayer: If this ſpiritual Bread be wanting, and you hunger and thriſt after it, pray and you ſhall be ſatisfied. Or if the food of your Body fails you, and poverty lays hold upon you as an armed man; fall to your Prayers again, and be ſure that he who hears the young Ravens when they call upon him, will much more hear you who have the honour, not

not only to be his Creatures, but his Sons.

Thus far the Excellency of Prayer is in opening Heaven to us, from whence all bleſſings come: We are now to look upon it as the Key that ſhuts up Hell, and keeps all evil from us, which is of three ſorts:

1. Evil of Sin.

2. Evil of Temptation, that leads to ſin.

3. Evil of Puniſhment for ſin.

Againſt theſe three, Prayer is the Remedy, and firſt againſt ſin already contracted: For how came the *Publican* juſtified, but by a ſhort and humble Prayer? What moved and ſoftned the heart of

of the Father of the Prodigal Son to ſuch a tenderneſs? Was it not his Prayer, *Father, I have ſinned againſt Heaven, and againſt thee?* The Debt of Ten thouſand Talents, which the Servant owed the King, was no ſlight ordinary ſumm, yet a few words of Prayer had vertue enough to cancel that great Debt. And becauſe there is a condition required, of pardoning the Treſpaſſes done againſt us, if we look for pardon of our Treſpaſſes againſt God, Prayer helps you in the fulfilling of this condition too; and though your hearts be as hard as Iron, Prayer is of the nature of Fire, and is able to ſoften that Iron,

and

not only to be his Creatures, but his Sons.

Thus far the Excellency of Prayer is in opening Heaven to us, from whence all bleſſings come: We are now to look upon it as the Key that ſhuts up Hell, and keeps all evil from us, which is of three ſorts:

1. Evil of Sin.
2. Evil of Temptation, that leads to ſin.
3. Evil of Puniſhment for ſin.

Againſt theſe three, Prayer is the Remedy, and firſt againſt ſin already contracted: For how came the *Publican* juſtified, but by a ſhort and humble Prayer? What moved and ſoftned the heart of

of the Father of the Prodigal Son to ſuch a tenderneſs? Was it not his Prayer, *Father, I have ſinned againſt Heaven, and againſt thee?* The Debt of Ten thouſand Talents, which the Servant owed the King, was no ſlight ordinary ſumm, yet a few words of Prayer had vertue enough to cancel that great Debt. And becauſe there is a condition required, of pardoning the Treſpaſſes done againſt us, if we look for pardon of our Treſpaſſes againſt God, Prayer helps you in the fulfilling of this condition too; and though your hearts be as hard as Iron, Prayer is of the nature of Fire, and is able to ſoften that Iron,

and

and melt you into that compaſſion towards your enemies, as to pray for them with the ſame earneſtneſs as you do for your ſelves.

But then when our paſt ſins are pardoned, where ſhall we find a Remedy againſt future Temptations? Our Saviour tells you where, when he ſaith to his Diſciples, *Watch and pray, that ye enter not into temptation.* If the fire of Luſt begin to kindle in your hearts, Prayer can extinguiſh that fire. Or if a whole Sea of worldly Afflictions breaks in upon you, Prayer can ſet a Bank to that Sea. If you are compaſſed about with Enemies, Temptations on all ſides, and

and are ready to be ſwallowed up by them, remember that *Moſes*'s Prayer prevailed more againſt *Amalek*, than *Joſhuah*'s Arms.

And then again in the cloſe, as Prayer hath the nature of a Charm, to keep Temptations from you; ſo when by humane weakneſs and the Arts of the Tempter, you are led into them, Prayer is as the thread to bring you out of this Labyrinth: Or when you have unwarily taken in the poiſon of ſin, Prayer is the Antidote againſt the venom of it, it doth not only remove the guilt, but the evil of puniſhment which is due to it, whether

whether it be in this Life, or in the next. And of this *David* was very ſenſible, when he cryes out in a kind of Extaſie of Thankfulneſs, *Bleſſed be God which hath not caſt out my prayer, nor turned his mercy from me:* Intimating by this (as St. *Auſtin* underſtands the words) that there is a kind of Contract or Bargain made between Prayer on Man's part, and Mercy on God's: That where Prayer led the way, Mercy ſhould always follow.

Pſal. 46. 13.

O *Father of Mercy, give me that gift of Prayer, by the means of which Thou doſt uſe to diſpenſe thoſe Mercies; ſuffer me never to be weary of praying,*

praying, leſt that make Thee weary of forgiving. For this I am ſure of, that if I ceaſe not to pray, Thou canſt not ceaſe to have mercy: For becauſe Thou art good, Thou wilt always deliver me from evil: Not for mine, but for Thine own Goodneſs ſake.

BY this which hath been ſaid, may be referred the neceſſity of Prayer, both in reſpect of your ſpiritual Life, which it preſerves: And in regard of ſpiritual Enemies, which otherwiſe would deſtroy you: For as the Body without the Soul is dead, loathſom, and overſpread with Worms; ſo fares it with the Soul (ſaith *Chry-* Mat. 17.

Chryſoſtome) that doth not uſe to pray, and conſequently hath no ſpiritual Life in it. For as ſoon as the Breath of Prayer fails, the Soul putrifies, and the Worm of Conſcience gnaws upon it. Dan. 6. *Daniel* therefore choſe rather to hazard his life, than to omit his exerciſe of Prayer thrice a day, as being willing that his Body ſhould ſuffer, rather than his Soul. Would you know further, how precious Prayer is, devout Men will tell you, That Prayer pierceth the Clouds, reacheth the Heavens, rejoyceth the Angels, appeaſeth God, obtains whatſoever it ſues for.

O Grace of Grace, holy and heavenly Father, what ſhall I ſay of thee, either to expreſs thy Excellency, or the Neceſſity my Soul hath of thine help, I am the Fountain of all Miſery, and thou art to me the Source and Spring of Mercy: With thee I live, without thee I dye: With thee I am able to do all things, without thee I can do nothing.

O Divine Sprit! whoſe Gift alone it is to know how to ſpeak to Thee, Give me the Spirit of Wiſdom, by which I may ſanctifie Thy Name; the Spirit of Underſtanding, by whoſe Light I may ſee the ſecrets of Thy Kingdom; the Spirit of Counſel, wch may guide me to do

Thy Will on Earth, as it is done in Heaven; the Spirit of Knowledge, to discover, and to ask what is necessary either for Body or for Soul; the Spirit of Charity, to move me to pardon my Enemies, as I desire Thou should'st pardon me; the Spirit of Fear, to avoid all Occasions and Approaches to sin; and the Spirit of Might and Courage, to overcome all Evil. Amen.

Of the Impediments and Enemies of Prayer.

HAving conſidered the glorious Fruits, and admirable Efficacy of Prayer; we are to look about, and to diſcover what Enemies we are like to meet with, to oppoſe and hinder us in the exerciſe of this Heavenly Duty: For Prayer is in its own nature a kind of wreſtling and ſtriving for a Victory, which preſuppoſeth an oppoſition: And rather than it ſhall be wanting, God himſelf will enter into the Liſts,

Gen. 32. 24. as he did with *Jacob*, in that famous Wreſtling, when to ſhew the power of Prayer, he that was invincible, was content to be overcome by him, who had no other weapons but Tears and Prayers.

Hoſ. 12. 4.

When therefore you find your ſelves afflicted, make uſe of our Saviour's Parable, Ariſe, though it be at Midnight, repair ſpeedily to the Gates of your true Friend, God himſelf; (for you have no Friend like him) though you find the doors ſhut, and your Friend aſleep, begin your Battery, and give not over knocking, with importunate Cryes and Prayers, till he open to you; as *Jacob* would not let the

Luke 11. 5.

Angel

Angel go, till he had bleſſed him.

O Omnipotent and Inviſible GOD, *who letteſt thy ſelf down to my Weakneſs, and giveſt me ſtrength to wreſtle with thee for a Bleſſing, ſtrengthen my Prayer to that height, that when Thou ſeemeſt moſt to ſet thy ſelf againſt me, I may prevail with Thee, as* Jacob *did: For my overcoming Thee, is but the effect of Thy overcoming thy ſelf in me; ſo that the glory of the Victory which I get over Thee, will be intirely Thine. Wreſtle on therefore, O my Soul, give not over thy hold, take no anſwer that brings not a Bleſſing with it: For it is Thy God who ſtrengthens thee; and*

through him thou ſhalt at laſt be more than Conqueror. Amen.

AS Prayer therefore is a Wreſtling with God, we look not upon this oppoſition as an hindrance, but as an advantage to Devotion. The true Enemies of Prayer, exerciſe a more dangerous Hoſtility, where the Man is led by thoſe damned Spirits, who being fallen from Heaven themſelves, endeavour the more enviouſly to obſtruct the ways that may lead us thither; and becauſe nothing conduceth more to this than Prayer, they order all their Temptations to this end chiefly, either to divert us from

from it, or disturb us in it: If they tempt us to excess in Meats and Drinks, their aim is not only to make us guilty of Intemperance, but by it to render us the more unfit for Prayer: Or if they prompt us to Anger and Impatience, their design terminates not in that sin, but rather makes use of it to a further end, that the mind being thus disquieted, may not be able easily to compose and settle it self to Prayer. For the effecting this, they make daily use of the humours of the body, the distempers of the mind, the weakness and weariness of the flesh, the injuries and oppressions of the Time, the cares and

diſtractions of the World. Of theſe they make their Engines to aſſault us, and weave their Nets to entangle us. And as St. *Bernard* obſerved by his own experience, they are never more earneſt to diſturb us, than when they ſee us more earneſt in this duty. As it was ſaid therefore of the Chriſtians, That that Religion could not but be very good, which *Nero* perſecuted; ſo we may very well conceive of Prayer, that it muſt needs be ſome divine and heavenly thing, which the Devil with all his Engines ſo violently oppoſeth. And the truth is, he hath ſo much the more reaſon to ſet himſelf againſt

it,

it, for nothing is more destructive, nothing more terrible to him, than a Soul armed with Prayer; for he trembles at the sight of it, saith St. *Chrysostome*. When St. *Paul* therefore, having first shewn us what Enemies we were to deal with, that we were to wrestle with Principalities, with Powers, with the Rulers of the Darkness of this World, with spiritual wickedness in High places; when (I say) after this fearful Muster-Roll, he adviseth us to arm our selves with the whole Armour of God, with the Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit; he adds Ephes. 12.

in the last place, *Pray always,*
18. *with all manner of Prayer and Supplication in the Spirit*; as if all the rest were nothing without Prayer. And this the Apostles themselves
Mat. 17. 16. found to be true, who being not able to cure the Lunatick, and to drive the Evil Spirit out of him, our Saviour shewed them wherein they failed, by telling them,
12. That *this kind is not cast out but by Prayer and Fasting.* For though they might have so much Faith as to remove Mountains, yet without prayer that Faith could not remove the Devil. For this only is that perfume, whose smoke will make him fly as far as did that unclean Spirit

rit whom *Tobias* his perfume did drive away. Tob. 8.

But there is an Hostility more dangerous than this, because being more inward and domestick, it makes the heart the seat of the War, and oppoſeth Prayer in the proper place and bed of the conception of it, which the Devil immediately and directly cannot do. Of these inward and inteſtine Enemies to Prayer, St. *Bernard* reckons up four kinds; For there are our paſt ſins to wound us, our preſent cares to diſtract us, our diſtempered Paſſions to diſorder us, and a whole ſwarm of looſe and floating imaginations to moleſt us. And of theſe Ingredients

gredients in that cloud made
Lam.3.44. up, which the Prophet *Jeremiah* complains of, That God was covered with a Cloud, that our Prayer could not pass through to him. For as gross Vapours ascend from the Earth, and being in the upper Region of the Air, condescend into Clouds, hinder us from seeing of the Sun, and enjoying the heat and splendor of it: So (saith St. *Gregory*) out of our earthly hearts arise those several Vapours, which being joined and cast into a Cloud, beats back our Prayers, and intercepts the Beams of the Sun of Righteousness from shining on us. St. *Austin* likens a Soul in this condition

on to a man that is unhappily married; for as he having ſpent the day in managing his affairs abroad, trembles at the very thought of coming home at night, being ſure to meet with nothing but bitterneſs and diſquiet there: So the troubled Sinner being haunted with theſe ill Gueſts, entertains his Thoughts contentedly enough with objects abroad, but trembles to call them home, and fix them upon Prayer. But there is no remedy, home we muſt come, and ſweeten as well as we can the Diſcontents we find there: Though the mind be clouded and troubled, this muſt not make us caſt aſide

our

our Prayers, but cry out the more earneſtly, as *David* did, *Save me, O God, from the great waters that are come even into my Soul*; *Deliver me from mine enemies, for they are too mighty for me*: Caſt out theſe Temptations that come about me like Bees, quiet my thoughts, compoſe my mind, ſo that I may not fear to look home, or find that to be a torment to me, which was made to be my comfort.

But to conſider theſe Enemies of Prayer apart, we ſhall find in the firſt rank of them our unrepented ſins: When our Conſcience ſtands up againſt us, and crys out to us, firſt make peace with me

me, or else never think to make peace with God. For he accepts of no unclean, no unwashed Sacrifice; and if Repentance usher not in, Prayer will never find admittance. Holy *David* deeply apprehended the Consequence of this: *If* (saith he) *I incline my heart unto wickedness, God will not hear me*: For what an impudence were it to expect pardon from those sins which I am yet so far pleased with, as I am not resolved to leave; or to look for Mercy, when that Lust is not yet cool'd with which I have offended? *Bring therefore no more vain Oblations, your Incense is an Abomination to me*, saith God to that people of his, Isa. 13.

his, who honoured him with their lips, when their hearts
14. were far from him: *Your appointed Feasts my Soul hates; they are a trouble to me, I am*
15. *weary to bear them: When you spread forth your hands, I will hide mine eyes from you; yea, though you make many Prayers, I will not hear.* Would you know why? The very next words will satisfie you: *Your hands are full of blood*; you have not washed them in the waters of Repentance, you are yet in your sins, therefore you are not heard.

But what is to be done then in this case? God tells you by
16. his Prophet, *Wash you, make you clean, put away your evil doings from before mine eyes, cease*

to

to do evil: And when you have done this, *Come*, ſaith the Lord, *and let us reaſon together*: As if he ſhould ſay, You are now qualified for a Conference with God, your Prayers will be ſeaſonable; and for your ſins which hitherto have hindered you: Do but confeſs, and reſolve to leave them, *Though they be as ſcarlet, they ſhall be as white as ſnow; though they be red like Crimſon, they ſhall be as white as Wool.* 18.

The Enemies of Devotion in the ſecond Rank, are our Paſſions, which though they are not in their own nature ſins, yet quickly ſlide into them, and being prone to be irregular, are like croſs winds

winds to hinder us, unleſs we can allay and temper them. For unmortified paſſions at the time of Prayer, are like loud muſick at a meeting of Friends, which ſuffer them not to hear one the other. When God appear'd in the flaming Buſh to *Moſes*, on purpoſe to be ſeen by him, yet he would not ſuffer him to make any near approach to him, till he had put off his Shoes, which ſignifies ſomething more than is in the Letter, and relates rather to the heart, than to the feet: As if he ſhould ſay to thee, *Here I am, even I thy God; but come not near me, till thou haſt put off thine earthly Affections, till thou haſt deveſted*

Exod. 33. 20.

ed thy ſelf of whatſoever is diſ-pleaſing in my ſight; if not, take heed: No man can ſee me, and live; that is, ſaith St. *Gregory*, None can ſee me ſpiritually, that lives carnally.

It was an high expreſſion of him who was ſo great an Admirer of *Euripides*, that he was wont to ſay, *That if he were ſure there were any ſenſe in death, he could be content to die, only he might ſee* Euripides: But then to ſee God, who would not mortifie himſelf? Say therefore with that earneſtneſs, as St. *Auſtin* did, *Moriar ut te videam.*

O Thou Fountain of Life, Make me die that I may ſee Thee! Mortifie me, that I may enjoy Thee! Strangle me, take away my breath, that I may ſpeak to Thee! But then again, Videam te, ut moriar; *Let me, in ſome meaſure, ſee Thee firſt, that I may value Thee, that I may be content to die, to the end I may ſee Thee further: For if I know not at all how to contemplate Thee, I ſhall as little know how to mortifie my Affections, ſo as to fit my ſelf for Prayer.*

The

THE third Assault that is made upon the Soul, is by the Cares of this Life, which like so many Thorns, are ready to choak the seeds of Grace as soon as they are sown. For over-much solicitude and anxiety of Mind in worldly things, casts such an heap of Earth upon our Prayers, as will not suffer them to ascend, taking up the Mind, and all the Faculties of it, and hardly admitting so much as a Thought of Heaven. But as they say of Thorns, That they may do well in an Hedge, but ill in a Garden; so it is with these Cares, which being kept within their bounds; and Dan. 6.

and meaſures, hurt not the Soul; but if we admit them among our Prayers, they corrupt the very nature of them, and turn them into Sin. When thou art therefore ſetting thy ſelf to thy Devotions, imagine that thou hearest thy Saviour calling to thee, as he did to *Martha*, Why are thou ſo careful? why art thou troubled about many things? One thing is only needful, the ſaving of thy Soul: Since therefore thou art come to treat about it, diſmiſs whatſoever may diſturb thee, lay aſide thy Cares as *Mary* did; place thy ſelf at my feet, hear me in my Word, that I may hear thee in thy Prayer.

Luke 10. 41.

O *Gracious Jesu, I am come at this time to humble my self at thy Feet, and to beg Mercy for my Soul, which ought to be dearer to me than a thousand Worlds. O suffer not then any Worldly Cares to divert or hinder me; Root out this Bed of Thorns, and sow holy Thoughts instead of them. Let me not be like* Martha, *troubled about many things, but fix me upon that one thing needful, which I am come about; that so having chosen the better part, it may never be taken from me.* Amen.

But

BUT the Conflict is not yet done; when theſe former Enemies are overcome, there may be a ſwarm left of buſie, vain, impertinent thoughts, of which we may complain as *David* did, that they have compaſſed us about like Bees: For the Imagination being naturally unquiet and tumultuous, interpoſeth it ſelf many times without asking leave of us, caſting thoughts in our way, and forcing the Underſtanding to reflect upon them. And theſe ſhe either fetcheth from Objects without, from ſomething that we have either ſeen, or heard, or done; or if it fail of new ſup-

plies from thence, it presently busies it self within, in forming of various Images, Figures and Forms, which like so many Atoms, casting themselves into several Schemes, trouble and vex the Soul in the midst of her Devotions; not unlike the Birds, which would have hindered *Abraham* in his Sacrifice: And happy it were if we could as easily chase away these thoughts from us, as *Abraham* drove away those Birds: But their pertinacy is such, that when you drive them out of one Form, they assume another; and are so importunately troublesome, as makes many think it a thing impossible to be freed

Gen. 15. 11.

from them. *Cassianus* confesseth of himself, that he was brought very near to a despairing of it, till opening himself to a devout man of more experience (himself being then but young) he was brought off by this Similitude: Should you ask (saith he) one that could neither swim himself, nor ever saw others swim, Whether he thought it possible that the heavy Body of a Man could spread it self upon the water without sinking; Would not he answer peremptorily, That it was not possible? But let the same man see once with what ease the Swimmer keeps his head above the water, Would he not

not as ſuddenly change his mind upon the ſight of this Experiment, and apply himſelf to practiſe it? You ſay it is impoſſible, but you do not try whether it be ſo or no. For either holy Men have deceived us, or ſome of them, by the Grace of God aſſiſting them, have attained ſuch a degree of Power over themſelves, as the Centurion in the Goſpel had over his Souldiers, they could have given the Law, not only to their outward ſenſes, as *Job* did to his eyes, that they ſhould not ſo much as look on Vanity, but to their more inward faculties, they could command their Appetite to love or Matth. 8. 9.

hate, their rational Faculty to meditate, their imaginative to think on this, or not to think on that: For the ſame St. *Paul*, who humbled himſelf ſo low as to ſay, that of himſelf he could do nothing, could ſay too, without arrogancy, That he could do all things; but then it was in Chriſt that ſtrengthned him: All things in Chriſt, nothing of himſelf. The Centurion whom we ſpake of, that had his Souldiers ſo abſolutely at his Command, confeſſeth ingenuouſly, that he himſelf exerciſed his Authority under another. For in all Powers ſubordinate, the way to be obeyed, is to obey: Nor can

theſe

these Imaginations be possibly subdued to Reason, till Reason be subdued to Faith. Submit thy self therefore to God, O my Soul, and there will follow a glorious Victory. But you must strive for it; for this unruly swarm of thoughts hurt none but those that yield to them. When they buz about thee like Flies in a hot day, drown their noise with the louder cry of thy Prayers. And as Spiders cannot easily weave their Nets in a high Wind, so neither shall whole Armies of vain Imaginations be able to ensnare thee, as long as thy earnest Prayers, like a vehement wind, shall blow against them.

O Most mighty God, who seest my Weather-beaten Soul tost and driven by vain and various Imaginations, like a torn Bark by contrary Winds, and not suffered to sail on in a straight Course towards Thee; send thy Holy Spirit to calm this Tempest, and to lay these Winds, that they may no longer hinder me in my way to Heaven, or disturb me in my Prayers; which are then most acceptable to Thee, when they flow from an undivided and untroubled Mind.

Of

Of Preparation to Prayer, and the Helps that conduce to it.

THough Prayer may well be reckoned amongſt thoſe gifts which are not of Earthly race, but rather immediate Emanations from the Father of Lights; yet this doth not exclude the preparing and diſpoſing our ſelves for the receiving this Gift from Heaven, according to that Counſel of the Son of *Sirach*, *Before thou prayeſt, prepare thy ſelf, and be not as one that tempts the Lord:* Eccleſ. 18. 22.

For

For what is it to tempt God, but to come into his presence with less regard than you would into the presence of some earthly Prince? What is it to tempt him, but to try experiments with him, whether he will hear you upon any terms, though you neither prepare your self, nor order the manner, nor dispose the matter which you petition for. But be not deceived, Heaven is not gained at so cheap a rate: *Qualem te paraveris Deo* (saith St. *Bernard*) *talis apparebit tibi Deus*; If you slight God so far as to come carelessly into his presence, without consideration of what you come about, be sure he will slight you

you as much, and regard your Prayers as little. *David*, who was a great Maſter in this heavenly Art of Prayer, tells us, that God hears the deſires of the humble, he hearkens to the preparation of the heart; he hears your deſires before they are moulded and formed into Prayers, and he liſtens to the very preparations of thoſe deſires, he cheriſheth them, he goes along with them, he leaves them not, till you can ſay as that Divine Prophet did, *My heart is ready, O God, my heart is ready.* For as the Knife muſt be ſharpened before you cut with it, and the Lut tuned before you begin the Muſick;

Lam. 3.44

ſick; ſo there is ſomething to be done, ſome tuning of the heart required, before your Prayers can yield that Muſick which God liſtens after. It is an excellent Rule which *Euſebius Emiſſenus* gives, *Quantum tu appoſueris ad diligentiam, tantum Deus addit ad gratiam:* The more care you take in fitting your ſelf to your Devotions, the more Grace he gives. *Elias* was to prepare the Sacrifice, though the Fire was to come from Heaven which did conſume it. To come therefore unprepared before him, is an Argument (ſay the Fathers) that we do not eſteem God, we do not ſet ſuch a Rate upon him as we ought

1 King. 18.

ought to do: For if the Virgins, before they were brought into the presence of *Ahasuerus*, were to be purified first with sweet Oyls and Odours, what an impudence were it for a foul unwashed Soul to press into the presence of God himself? Esther 2. 12.

But then if you would know more punctually wherein this preparation consists, your spiritual Guide will tell you: There are some Rules more remote, some more immediate; of the remote, the main is a watchfulness over the whole course of your life: For if the Devil order his Temptations with a design in chief to blast and corrupt your Prayers, your care must

muſt be the greater to countermine him in this deſign; and to live ſo (as far as humane frailty will give way) as not to be at any time unqualified, or unfit to pray. To compaſs this, there will be a need firſt of temperance in Diet; for the body once heavy with Exceſs and Surfeits, hangs plummets on the nobler part, and weighs the Soul down with it. This being done, there will be uſe of ſetting a guard upon your Senſes, and ſtopping the Avenues ſo far, as nothing may from without be admitted to divert you, as *Elias* is obſerv'd to have wrap'd his Face in a Mantle, when he prepared himſelf to ſpeak with

1 Kings 19. 13.

with God. To this must be added, the frequent reading of Books, especially the Book of *Psalms*, where the Spirit of Devotion breathes with such a vigour as is able to kindle a fire in the coldest breast, to stir up and excite the drousiest Soul, which being thus awaked and heated, may be more easily prepared to break forth in fervent Prayer.

But then if we come to the more immediate Dispositions and Qualifications of Prayer, we shall be pointed to them by our Saviour, who gives this main Rule of private Prayer, *When thou prayest, enter into thy Closet, and when thou hast shut the door,* Mat. 6. 6.

door, pray to the Father which is in ſecret: Wherein you are not only directed to the place of Prayer, you are to chuſe a place private and retired; but further (as the Fathers obſerve) you are put in mind of a more inner Retirement, the Cloſet of your breaſt, for there you muſt enter too, and ſhut that door by ſome ſetled Reſolution, to admit no thoughts that may diſturb you; for otherwiſe there may be noiſe and tumult in that inward Cloſet, when there is quiet and ſilence in the other. But then this is not all; but as the place muſt be ſecret, the door ſhut, ſo the room muſt be furniſhed: For as our Saviour

viour would not eat the Paſs-over in an unfurniſhed room, but ſent *Peter* and *John* firſt to prepare it, ſo there is a Furniture neceſſary for this little Chappel of ours, the Heart. There muſt be Faith to prepare the Materials, and there muſt be Love to kindle the Sacrifice. But then after all this, Remember that there is no Preparative more effectual to Prayer, than Prayer it ſelf. For as the Sun in its approaches to us, is uſhered in by its own beams, and begins the dawning; ſo in our approaches to God, Prayer muſt make way for Prayer. For though the ſevere Judges of the *Areopage* would admit of no Civilities Mark 14. 15.

ties of Preface to be uſed by them that pleaded before them, yet God deals not ſo harſhly with us, when we plead before him, but is content to let himſelf down to be wrought upon by the Rhetorick of a devout Soul. This *David* knew well, who ſo frequently makes uſe of it: Sometimes with all lowlineſs, ſuing for admittance; Pſalm 88. 50. *O let my Prayer enter into thy preſence. Let it be ſet forth in thy ſight as the incenſe: Let the lifting up of my hands be as an evening Sacrifice.* 141. 2. 28. 2. *Hear the voice of my humble petitions, when I cry unto thee, when I hold up my hands towards the Mercy-ſeat of thy holy Temple.* Sometimes after a more paſſi-

paſſionate way: *How long wilt thou forget me, O Lord?* 13. 1. 2. *For ever? How long wilt thou hide thy face from me? How long ſhall I ſeek counſel in my Soul, and ſo vexed in my heart? Hear me, O God; make haſte to hear me: Think* 23. 1. *no ſcorn of me; for if thou makeſt as if thou heareſt not, I ſhall become like them that go down into the pit.* With theſe, or ſuch as theſe, the devout Soul ſummons God to a Parley, pleads for Admittance, opens the Windows of Heaven, qualifies her ſelf to receive Grace, and works God to a readineſs in giving it.

O Most gracious God, who hearkeneſt to the preparations of the heart that prays to Thee, aſſiſt me in the very firſt motions and approaches of my Devotions; and ſo order the beginnings of my Prayers, as they may go on, and never end, till they are accepted of Thee. **Amen.**

Of

Of the Reverence and Adoration that is to be used in Prayer.

AMong all the Duties that relate to Prayer, whether of Preparation to it, or of Deportment in it, there is none of more prime Concernment, than to consider that when we pray, we do place or set our selves in the immediate presence of God, whose eyes, though they are at all times over us; yet then we must imagine them more particularly and earnestly fixed upon us. And

as

as from this Consideration flows all the care and solicitude of fitting our selves by the former Preparatives, so besides, it suggests to us with what Reverence we should present our selves before so infinite a Majesty; not only because God expects it from us, (though this were enough to oblige: *For if I am your Father, where is mine honour? If I am your Master, where is my fear?* The words of him that looks for Reverence) but because our Prayers are then only effectual when they are presented with acts of Adoration: For so saith *Siracides*, *The Prayer of him that humbleth himself goes through the Clouds, and ceaseth not till it*

Mal. 1. 6.

Eccles. 35. 17.

come

come near, and will not depart till the moſt High have reſpect thereunto: Nor doth the Son of God himſelf diſdain to be a Preſident to us in this, whoſe Prayers upon the Croſs being offered with ſtrong cries and tears, were heard (as St. *Paul* ſaith) *Propter Reverentiam*; importing, as *Aquinas* obſerves, not ſo much the Reverence due to his own Perſon, but rather the Reverence which he did in his own Perſon to God the Father. But becauſe the Reverence which was done there, was only an act of his Mind (for his Body being then nail'd unto the Croſs, was not in a Capacity of performing outward Adoration)

Heb. 5. 7.

on) he gave us before that pattern in the Garden; where
Luk. 22. 41. St. *Luke* ſaith, that *he kneeled*;
Matth. 26. 39. St. *Matthew*, that *he fell on his face*, when he prayed.

Having ſhewn this of the Son of God Incarnate; of
Heb. 1. 6. whom it is ſaid, *Let all the Angels of God worſhip him:* It were much to deſcend to tell
Rev. 8. 14. you of the four Beaſts, or the twenty four Elders that fell down and worſhipped him that liveth for ever and ever: But then if this lowly Reverence was done by them who were in ſuch a nearneſs to God, when they offered up to him the Prayers of the Saints, what poſture can be low enough for us miſerable men, whoſe Prayers thoſe

are

are, and who in comparison of those heavenly Spirits are viler than the Worms we tread upon?

That Adoration therefore is necessary, none will deny, that either know the Excellency of God, or their own baseness. But because this may be done either by the mind alone, or by the Body alone, or by both conjoyned, which makes the compleat Adoration, let us inform our selves, first what the inward act of it is: For, as our Saviour taught the Woman of *Samaria*, God who is himself a Spirit, must be worshipped in Spirit; for the most profound outward Reverence, if not accompanied with

Joh. 4. 24.

with this, is but a Body without a Soul, a Phariſaical Ceremony, or an Adoration of Complement, of which God ſadly complains, when he ſaith of his people, That *they drew near to him with their lips, but their heart was far from him.* The inward Adoration therefore is the humbling of our ſpirit to God in regard of the excellency that is in him, ſubmitting our very Soul, with all the powers and faculties of it to his Divine Diſpoſal, as being the neceſſary Homage of the Creature, due to the Greatneſs and Majeſty of the Creator. The exerciſe of this Adoration conſiſts in ſeveral acts, partly,

Iſa. 29. 13.

Mat. 15. 8.

ly of the Understanding, partly of the Will: For first, there is an act of Reverence required before you begin your Devotions, in an humble recognition of your unworthiness; of which the Patriarch *Abraham* hath left you so excellent a Pattern, when being about to beseech God that he would spare *Sodom*, he doth not only acknowledge himself to be dust and ashes, but upon every return of speaking to God in that Cause, he doth it with that fear and reverence as to ask leave, and to deprecate his anger before he spake: *O let not the Lord be angry, and I will speak.* Gen. 18. 29, 30.

I Confeſs, O Lord, it is an exceſs of boldneſs in me, that I ſo poor a Worm, ſo vile, ſo contemptible a Creature, ſhould preſume to ſpeak to thee: Yet be not angry with me for this, for it is not becauſe I value my ſelf more than Abraham *did (for if he were but duſt and aſhes, what am I?) but becauſe I dare not undervalue thy Mercy, that I make my humble approaches to thee. Behold, I am nothing in mine own eyes, O let me be ſomething in thine; and diſdain me not when I ſpeak unto thee, for Chriſt his ſake.* Amen.

This

THis humble Recognition being made of your own vileneſs, there is a ſecond way of ſpiritual Adoration, when the Soul humbled by this Reflex upon it ſelf, changeth the Object, and raiſeth a further Reverence by the conſideration of the Excellencies and ſeveral Perfections that are in God; ſometimes crying out in ſuch Ejaculations as theſe: *O moſt excellent God, I adore thee for thine infinite Wiſdom, I reverence thee for thine incomprehenſible Goodneſs, I glorifie thee for thine immenſe Charity.* Sometimes again by a profound ſilence, making a tacite acknowledgment that all

that can be ſaid by thee is nothing: For not only the tongues of men, but of Angels, muſt fail in the expreſſion of his Glory.

Beſides, there is a *Reverence* to be uſed to God in the Stile or Titles which you give to him; and theſe you may vary, according to the variety of the matter of your petitions, wherein the *Pſalms* of *David* are admirable, and afford you no leſs than forty ſeveral ways of Compellation of him, ſome relating to his Power, as when he calls him by the names of, *The King of Heaven*, *the King of Glory*, *The God of my Strength*, *The God that doth Wonders*; (the very ſtile ſtriking a kind of

of fear and reverence into the Soul.) Others again relating to his Goodneſs: *My Saviour*, *my God*, *my Might*, *my Hope*, *my Refuge in the time of trouble*: Which tho' they run in a ſtile of Confidence, yet are not without reverence too: But then (as *Gerſon* obſerves) the ſtile that is beſt fitted for all perſons on all occaſions to uſe, is the compellation of *Father*, which our Saviour firſt taught his Diſciples to make uſe of in that excellent Prayer never to be diſus'd, nor laid aſide by us. Before the time of *Grace* publiſhed to the World, we do not find this Title in the Prayers of holy Men, either Patriarchs or Prophets: But

after the Son of God, by taking our Nature upon him, became our Brother, then was the boldneſs given to call God our Father; given even to ſinners conditionally, that they uſe it with that reverence as the converted Prodigal did, who tho' he had the confidence to call him Father, yet he had the humility withal, to confeſs that he was not worthy to be called his Son, and therefore his Petition reached no higher, than to be made one of his hired Servants.

O *Moſt Great God, what ſhall I ſay in thy preſence, when I come to pray to thee? By what Title ſhall I call*

call thee, or how ſhall I ſufficiently adore thee? If I ſtile thee a Judge, I adore thy Juſtice; if a Maſter, I know my Obedience; if I call thee my Saviour, I acknowledge thy Mercy; Whatſoever name I uſe, I find cauſe enough of Reverence. And ſince therefore I now appear before thee, to pay the Tribute of Adoration by a thouſand Titles due to thee, let thy Truth direct me, and thy Spirit guide me, that I may ſo adore thee in Spirit and in Truth, as thou requireſt: And that all the inward Faculties of my Soul, may be as ſo many fiery Tongues, to ſet forth thy praiſe for evermore. Amen.

BUT as in a Watch, tho' there muſt be Wheels within, yet there muſt be a hand without too, or elſe the inward Motion of the Wheels is uſeleſs; ſo though the principal of all ſpiritual Motion is within, yet the Virtue of it muſt have a time to work outward too, or elſe our Adoration is not compleat: For as the Nature of Man is not compriſed ſingly either in Soul or Body, but in both conjoyned: ſo the Adoration due to God, who made both, is to flow from both: And if the Soul be God's inward Chancel, the Body muſt be the Temple that includes it: *For know you*

not

not (ſaith St. *Paul*) *that your body is the Temple of the Holy Ghoſt that is in you:* Your own it is not; *For you are bought with a price, therefore glorifie God in your Body, as well as Spirit, for both are his.* We are not therefore to think, the Reverence of the Body to be an uſeleſs or an unprofitable Ceremony: For beſides this Argument of St. *Paul's* for the neceſſity of it, St. *Auſtin* obſerves, that this outward Adoration of the Body is a notable help to the more inward acts of the Spirit, and adds much to the earneſtneſs and fervour of it. For the ſtretching forth of the hands, the bowing of the knees, the beating of the breaſts, the

1 Cor. 6. 19, 20.

proſtrating and caſting down the Body; with the like geſtures of humiliation, are not therefore uſed to diſcover to God what is within the heart, or to move him the more, but to move thy ſelf, and by theſe exteriour acts, as by a vigorous blowing, to continue and increaſe that inviſible fire of Devotion that burns within. But then as theſe outward acts are not always abſolutely neceſſary; for you may many times be inwardly moved to pray, when outward geſture cannot either eaſily or conveniently be uſed; as *Manaſſes* praying in his Fetters, *Ezekiel* in his Bed, *Suſanna* in a Throng of People;

ſo

ſo neither can I ſay, that any one particular geſture of the Body in Prayer is ſo preſcribed in Scripture, either by way of Precept or Example, as to oblige to that geſture only. For in the exerciſe of Prayer, we find ſeveral poſtures of Holy Men. Before the Law *Abraham* is ſaid to have fallen on his face; under the Law, *Moſes* did the like. Among the Prophets, *Elias* fell on the earth, bowing his face between his knees; *Solomon* ſtood before the Altar, with his hands ſpread forth toward Heaven; Saint *Stephen* kneel'd, when he pray'd for his Enemies; Saint *Peter*, when he raiſed *Dorcas*; our Saviour himſelf

Gen. 17. 3
Deut. 9. 18
1 Kings 18. 42.
1 Kings 8. 22.
Acts 7. 6 & 20. 36
Mat. 26. 30.

himself in his Agony in the Garden, not only kneel'd, but prostrated himself, as hath already been mentioned.

The acts of outward Adoration being of this diversity: St. *Austin*'s Rule is, That in private Prayer (for in publick we are to conform ourselves to the Commands and Customs of the Church wherein we live, rather than to the bent and inclination of our own Wills) we are so to compose and order the outward man, as may be of most advantage to the raising and continuing of the inward Devotion of the Mind. Of all these outward Gestures, Prostration is the lowest

loweſt act of bodily Reverence that can be uſed, when the Supplicant caſting himſelf upon the earth, acknowledges by that act, that he doth but caſt duſt to duſt, that he is more vile than the leaſt grain of that earth he lies upon; and this poſture beſt becomes us in times of great Affliction, and ever to be then loweſt, when our neceſſities are at the higheſt. But though this caſting of the body upon the ground, hath been the practice of many Devout Men, eſpecially of thoſe in the firſt Ages of Chriſtianity, who after a more ſtrict way worſhipped God in Deſarts and ſolitary places; yet becauſe they

they found by experience (as *Cassian* tells us) that the continuance of their posture long might incline to ease, and provoke to drousiness, they us'd it rather upon some short Ejaculatory Prayers, than in their larger and more continued Devotions, casting themselves often down with some short and vehement breathings of the Soul; but rising again so suddenly, that some of them have been observed to have prostrated themselves in this manner an hundred times in the day, and as often in the night. But this we must leave to be imitated by those whose Devotion is of an higher strain than ordinary, and which

these

theſe latter times are hardly capable of.

But the more ordinary and more convenient for all perſons, is Genuflection: Tho' we may have ſome excuſe not to caſt our whole body down, ſhall we not caſt our knees down at leaſt? Hath God ſaid, That *every knee ſhall bow to him*, and ſhall any of us think to be diſpens'd with? Our Saviour kneeled, who knew no ſin; and is the poſture too low for us, that are nothing elſe but ſin? Whether Elephants have no joints in their knees, and therefore cannot bend them, I will not enquire: But ſure the Chriſtian, that hath not this excuſe, is a ſtranger Creature

Iſa. 14. 23.

Creature to be wondered at, if he become once ſo ſparing of his trouble, or ſo over-familiar with his God, as not to bend his knees in ſolemn Prayer unto him.

But then you will ſay, *Where is there Command for this? No Geſture of the body can be other than a Ceremony, which being in its own Nature a thing indifferent, may either be uſed, or laid aſide.*

But firſt, Though it be a Ceremony, every Ceremony is not of that indifferency, eſpecially ſuch which the very Law of Nature dictates to all Nations in all Ages, to fall down and kneel in the Veneration of their God, whether true or falſe: But then,

then, leſt this inward Principle ſhould apply and caſt it ſelf upon a wrong Object, God hath expreſly given his Precept too: *For every knee* (ſaith he) *ſhall bow to me*: And what terms can there be of higher command than theſe?

But yet becauſe Affirmative Precepts, though they bind always in the Habit, cannot be ſaid always to bind in the Act, this cannot be preſſed ſo indiſpenſably, as that neither ſickneſs nor weakneſs, nor any other accident, can be a bar to it: For where neceſſity intervenes, the bended knees of the heart may well excuſe the Body.

There

There is therefore one posture more that we find hath been used in Prayer, which though it may hear ill, being practised by the *Pharisees*, who, as our Saviour describes them, loved to pray standing, not only in their
Mark 6. 5. Synagogues, but in the corners of their streets; yet this is not enough utterly to exclude it from our Devotions: For not only the proud
Luke 18. 13. *Pharisee*, but the humble *Publican* stood at his Prayers, although with this note of difference: He stood, but it was afar off, in the lowest place of the Temple, as thinking himself unworthy to come higher: His Body stood upright, but his eyes were

were caſt downward to the Earth. But not to ſtop either upon theſe Particulars, or upon the Cuſtom of the *Jews* in general, (for it was their Cuſtom to pray ſtanding) we find in the beſt times, the Chriſtians had their ſeaſons to make uſe of it: For beſides that, as between *Eaſter* and *Whitſontide* (to expreſs their Exultation for the Reſurrection of their Saviour, and their Expectation of the Deſcent of the Holy Ghoſt) they were not ſeen to kneel openly in their publick Service of God: So, many times in their private Devotions, (eſpecially when they continued them long upon their knees) they

they relieved themſelves with that change of Poſture. But to avoid all unneceſſary Scruples in caſes of this nature, the reſult of all is this:

1. That Adoration is an Act of Religious Worſhip, exhibited to God in Recognition of his Supreme Dominion.

2. That as in Man the heart is firſt framed, ſo the heart muſt be firſt offered as a ſpiritual Sacrifice of inward Reverence.

3. That the outward Adoration by Proſtration, or kneeling, is not ſo much a Ceremony, as a part or duty

duty in Divine Worſhip, not to be omitted, but either in caſe of neceſſity, or when we find ſome other poſture upon ſome occaſion really to be of more advantage to us in our Devotion.

4. That this Duty of external Reverence doth not then neceſſarily oblige, when the Soul being ſuddenly and inwardly moved to lift it ſelf up by Prayer, the outward man is as it were ſurprized in ſome other poſture: as walking, ſtanding, ſitting, or lying down; in which caſe, God will rather look to the inward Motions and Raptures of the Mind, than

than to the outward Form and Compoſure of the Body.

Some other, though more minute, yet uſual Circumſtances of Adoration, are ſummed up by *Bonaventure*; as the uncovering of the head (as it relates to Men) the poſture of their looking up to Heaven, with the confidence of Saint *Stephen*, or faſtened down to the Earth, with the humility of the Publican: The hands lifted and ſtretched out, a geſture which God honoured with that famous Miracle: Thus as long as *Moſes* in this manner held up his hands, the *Iſraelites* prevailed; but when he let them down, his Ene-

2 Chron. 6. 13.

Exod. 17. 11.

mies

mies prevailed. But the choice of these must be regulated by the former Rule of Saint *Austin*, and so far made use of as they shall conduce most to every particular Man's Devotion.

FINIS.

HOLY
RULES and HELPS
TO
DEVOTION
Both in
Prayer and Practice.

BY

The Right Reverend Father in God,
Bryan Duppa,
Late Lord Bishop of *Winton*,

The Second Part.

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HOLY Rules and Helps TO DEVOTION, Both in Prayer and Practice.

Of Prayer, what it is.

PRAYER is an Humble Addreſs of the Soul towards God, for whatſoever we ſtand in

need of, either in relation to this life, or the life to come.

Prayer is

- The lifting up of the Soul.
- The pour out of the Soul.
- A wrestling with God.
- A Sacrifice to God.
- A Succour to the Soul.
- A Scourge to the Tempter.
- A Sanctuary in Troubles.
- A Remedy for Sins.
- A Key to open the Morning.
- A Lock to shut in the Evening.

Of

Of Morning and Evening Prayer.

I.

MOrning and Evening Prayer are inſtead of that Morning and Evening-Sacrifice which God enjoined to be daily offered in the Temple.

II.

They are out-goings of the Morning and Evening which *David* ſpeaks of, *The out-goings of the Morning and Evening ſhall praiſe thee.*

III.

They are to every devout

Soul, like that Pillar which guided *Iſrael* through the Wilderneſs, as a Cloud by day to ſhadow them, and as a Fire by night to comfort them.

IV.

By Morning Prayer thou openeſt the windows of my Soul to the Sun of Righteouſneſs, and by Evening Prayer thou ſhutteſt them againſt the danger of the night.

V.

In your Morning Devotions you are to ſay within your ſelf, What ſhall I do this day which God hath given me? How ſhall I employ it? In the Evening, What have I done this day? How have I ſpent it?

Short

Short Ejaculations, or Occaſional Prayers for the Morning.

BLeſſed art thou, O God, who haſt ſent the Day-ſpring from on high to viſit me; who haſt given my body reſt, and preſerved this night my Soul in ſafety.

Bleſſed art thou, who reneweſt thy Mercies to me every Morning, and haſt given me one day more to ſerve thee, and call upon thy Name.

Or this *Pſal.* 143. 5. 8.

Let me hear thy loving kindneſs, O God, betimes in the morning, for in thee is my truſt.

Shew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.

Or this, *Numb.* 6. 24.

The Lord God bleſs and preſerve me, make his face to ſhine upon me, and be gracious unto me; that it may go well with me this day, and evermore.

A ſhort Prayer at up-riſing.

O Bleſſed Saviour, who haſt taught me, that the dead ſhall hear thy voice, let me no longer lie in the grave of ſloth; but raiſe me as thou didſt thy ſervant *Lazarus*, unbind my hands and feet,

ſeet, ſet me in ſome good way, that I may glorifie thee by ſerving thee this day with a pure mind and humble heart. *Amen.*

At your Cloathing.

O My God, as I came into the World a weak, a naked, and a wretched Creature, ſo am I ſtill, if deſtitute of thy Grace. Reach out therefore unto me, the unſpotted Robe of thy Son's Righteouſneſs, and ſo cloath me with all the Graces of thy holy Spirit, that thy Image may be daily renewed in me, and thy Name honoured by me for evermore. *Amen.*

At the waſhing of your Hands.

O My dear Saviour, who haſt opened a Fountain for ſin, and for all uncleanneſs; waſh me throughly with thoſe ſaving Waters, that being purified from the ſtains of ſin, and the guilt of my natural corruption, I may with the more confidence, draw near to thy Throne of Grace, and bow my ſelf before thy Mercy-ſeat. *Amen.*

Eccleſ. 18. 5. 23.

Before thou prayeſt, prepare thy ſelf, and be not as one that tempts the Lord.

Three

Three Rules of Preparation.

I.

FIrſt, You are to remember when you ſettle to Prayer, you then place your ſelf in the preſence of God, whoſe eyes are upon all men, but eſpecially upon ſuch as call upon him.

II.

Secondly, The conſideration of his preſence is to put you in mind, with what humble Reverence both of Soul and Body, you ought to appear before ſo great a Majeſty.

III.

III.

Thirdly, Before you begin to pray, you are to reſolve within your ſelf ſeriouſly to intend the Duty you are about, that your heart may not wander, but go along with your Prayers; or if through weakneſs it happen to ſtray, to call it back again, and to ask pardon for it in ſome ſuch ſhort Prayer as this:

Lord, ſtrengthen me and reſtrain me, and lay not this weakneſs to my charge.

A Prayer preparative.

O My dear and bleſſed Saviour, who with ſo much zeal didſt drive out thoſe who turned thy Houſe of Prayer into a Den of Thieves, clear at this time the Temple of my Soul from vain and ſinful thoughts, caſt out all wandring Imaginations, leave nothing behind, that may either diſturb or diſtract me in the performance of this my duty, that my Prayers may aſcend as Incenſe, and thy Grace and Mercy may deſcend as Dew to the ſaving of my Soul, and to the Glory of thy Name. *Amen.*

Morning

Morning Prayers collected out of the Pſalms.

I.

DEfend me, O God, under thy Wings, and keep me ſafe this day under thy Feathers.

Give thine Angels charge over me, to keep me in all my ways.

Preſerve me as the Apple of thine eye, hide me under the ſhadow of thy Wings: That no evil may happen unto me, nor no plague come nigh my dwelling.

Create in me a clean heart, and renew a right Spirit within me.

O

O hold thou up my goings in thy Path, that my footsteps slip not.

Who can tell how oft he offendeth? O cleanse thou me from my secret sins; but above all, keep me from presumptuous sins, lest they get the Dominion over me; so shall thy Servant be undefiled and innocent from the great offence. *Amen.*

II.

Unto thee, O GOD, lift I up mine eyes, O thou that dwellest in the Heavens.

Yea, unto the Hills will I lift up mine eyes, from whence cometh my Salvation.

For

For, whom have I in Heaven but thee, and there is none upon earth that I desire in comparison of thee.

Into thy hands therefore I commend my Spirit, for thou hast redeemed me, O Lord, thou God of truth.

Blessed art thou who hast lightned mine eyes, that I sleep not in death.

Who hast delivered me from the terrors of the night, and from the evil that walketh in darkness.

Who hast driven sleep from mine eyes, and slumber from my eye-lids.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee. *Amen.*

III.

III.

O Lord, thou haſt ſearched me out and known me, thou ſeeſt my down-lying and up-riſing: Thou underſtandeſt my thoughts long before.

For thou art about my path, and about my bed, and ſpieſt out all my ways.

Through thee have I been holden up ever ſince I was born, thou art he that took me out of my Mothers womb, my praiſe ſhall be always of thee.

Lead me then, O Lord, in thy Righteouſneſs, and make thy way plain before my face.

Teach me to do the thing that pleaſeth thee; for thou art

art my God; let thy loving Spirit lead me forth into the ways of Righteouſneſs.

Shew thy Servant the light of thy countenance, and ſave me this day for thy Mercies ſake. *Amen.*

IV.

My voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee.

For thou art the thing that I long for, thou art my hope from my youth.

O be thou a place to hide me in, and compaſs me about with Songs of Deliverance.

For all the earth is full of dark-

neſs, and cruel Habitations.

Set me up therefore upon the Rock that is higher than I, and I will not fear what man can do unto me.

For thou alone canſt deliver my Soul from death, mine eyes from tears, and my feet from falling.

O ſatisfie me therefore with thy mercy, and that ſoon, that I may rejoyce in thee all the days of my Life.

Lead me forth in thy truth, and learn me, for thou art the God of my Salvation; in thee ſhall be my hope all the day long. *Amen.*

V.

V.

Set a Watch this day, O Lord, before my mouth, and keep the door of my lips.

Turn away mine eyes, that they behold no vanity, and let not mine heart be inclined to any evil thing.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy Name.

Order my ſteps in thy Word, that no wickedneſs may have dominion over me.

Hide me privily by thine own preſence from the provoking of all men: Keep me ſecretly in thy Tabernacle

nacle from the ſtriſe of Tongues.

For I will ſet thee always before me, thou ſhalt be on my right hand, therefore I ſhall not greatly fall.

Thou haſt been my ſuccour: Leave me not, neither forſake me, O God of my Salvation.

But let thy merciful kindneſs be this day upon me, like as I do put my truſt in thee.

Glory be to the Father, &c. *As it was in the beginning*, &c. *Amen.*

A Thanksgiving to God for his Protection in the night.

O Moſt Gracious GOD, whoſe Eyes have been open over me, when mine were ſhut, and under the ſhadow of whoſe wings I have paſt this night in ſafety; I do with all poſſible thankfulneſs, humbly acknowledge it, as thy great mercy, that thou haſt not taken away my Soul this night (as in juſtice thou mighteſt have done) but haſt given me reſpite, and afforded me one day more to call upon thy Name.

O

O Lord, make me ashamed of my former unthankfulness, and wound my heart with the consideration of mine own dulness, whom so many favours have not wrought unto more obedience: Give me grace to consecrate the rest of my life unto thy service, and to redeem the time at least which I cannot reeall.

And, O thou who turnest the shadow of Death, into the light of the Morning, enable me powerfully to cast off all the Works of Darkness, and to keep my body and soul spotless and unblameable.

And as thou hast brought me to the Comforts of this day:

day: So go along with me. I beſeech thee, through all the parts and minutes of it, that in all my ways being guided by thy counſel here, I may hereafter be received into thy glory, even for the Merits of my deareſt Saviour Jeſus Chriſt. *Amen.*

A Morning Prayer.

O My dear Lord and Maker, from whom alone I look for bleſſing, continue I beſeech thee to be the guide of my life; counſel me, govern me, lead me in the way that I ſhould go, or elſe I ſhall wander from thee into infinite Errors.

O

O poſſeſs then all my bodily ſenſes, that my ſinful affections may find no place. Leave me no more to my own weakneſs, whereof my frequent falls have given me many and ſad experiments.

Reſtrain rather thoſe inclinations to which my nature is chiefly prone, that their violence may never have power over me, to make me ſwerve from thy holy Will.

Let not the corruption of theſe evil times prevail upon me, but keep me from the flattering and the lying lips, the prophane and blaſpheming tongue; ſtop my ears, and ſhut up my heart againſt them.

Strike such an awful reverence into my Soul, that I may watch over all my actions, and carefully avoid whatever my be dangerous to my self, pernicious to others, or any way displeasing unto thee; that so living in thy fear, I may die in thy favour, rest in thy peace, and reign with thee in thy glory World without end. *Amen*

A Prayer for forgiveness of Sins.

O My God, when I call sadly to mind what I have done, and what I have left undone, how careless I have been to please thee, how

how diligent to offend thee; how passionately I have been transported toward the pleasures of this life, how cold and heavy in pursuing my everlasting happiness: When I seriously consider the vanity of my affections, the folly of my thoughts, the idleness of my words, and above all, the sinfulness of my actions, I stand amazed at my self, that such a Contemplation as this makes not my flesh to tremble, and my heart break at the very thought of it.

For, O my Lord, if thou shouldest be extream to mark what I have done amiss, if thou shouldest enter into Judgment with me, what

would become of me, for of ſo many millions of ſins that I have committed, alas, I cannot anſwer thee one of a thouſand.

But, O my Saviour, thou who haſt revealed it to me as a faithful ſaying, that thou cameſt into the World for no other end but to ſave Sinners, thou who haſt ſo ſolemnly ſworn, thy delight is not in my death, but rather that I ſhould live: what ſhall hinder thee to do that which thou delighteſt in? or what can hinder thee to ſave the Soul thou cameſt into the World for?

O pardon and forgive then all my ſins paſt, that nothing may hinder thee: Lay them no

no longer to my charge, caſt them behind thee, bury them, drown them, ſcatter them as a miſt, and as a Morning-cloud, let them vaniſh away. And when thou haſt done this, O my Merciful GOD, leave not here, but go on: Create in me a clean heart, and renew a right ſpirit within me; let me feel once the powerful effects, the ſaving operations of thy Grace, in fervency of devotion toward thee, in bitterneſs of repentance for offending thee, in holy reſolutions never wilfully to ſin againſt thee more, and in perſeverance in thoſe reſolutions, till I ſhall paſs out of this valley of tears, into thoſe everlaſting Joys,

where no evil can approach me. *Amen.*

A Prayer againſt Relapſes into ſin.

O My Gracious GOD, the only ſtay and comfort of my Soul, ſeeing thy will is, that in all things I ſhould ſincerely ſerve thee, and I, through thy grace, deſire nothing more than to do the ſame. How is it, O my Lord, that I ſtill offend thee; or why fall I ſo often into my former follies?

Alas, thy Grace is not wanting to me; but my ungraciouſneſs, and the corruption of my nature, my ſlipperineſs,

perineſs, and eaſineſs to offend, my inconſtancy in my beſt reſolutions, and my forgetfulneſs of my former purpoſes, is the cauſe of it.

And for this, once more I humble my Soul before thee, beſeeching thee to lay aſide thy rigour, and not to multiply thy anger according to the meaſure that I have multiplied my ſins, but rather to remember whereof I am made, that I am as a flower, a wind, a vapour that paſſeth away, nay, I am viler than all this, even weak and ſinful duſt and aſhes.

And thou haſt viſited and conſidered me in theſe my deſpicable and wretched Principles; O then ſhew

thy ſtrength in my weakneſs, thy glory in my infirmities, increaſe in me daily thy renewing Grace, and ſtrengthen me againſt all future temptations, that I may never ſtart aſide again, like a broken bow, but go on from grace to grace, though it be with weak and trembling ſteps, till I ſhall appear before the God of Gods in *Sion*. *Amen*.

A Prayer to be prepared for our laſt End.

O Eternal GOD, my Maker, my Redeemer, I adore and bleſs thy Holy Name, that thou haſt with ſuch

ſuch admirable patience, not only ſuffered me to live this hour, but withal haſt multiplied thy daily bleſſings on me, even then when I by my ſinful life have moſt unkindly and treacherouſly rebelled againſt thee.

But who knows, O Merciful Lord, how ſoon thy abuſed patience may end, or how ſpeedily thou may'ſt call me to a ſad account for all my former days ſo miſerably miſpent?

For O how many are they on whom the Morning Sun hath ſhined, that ſhall not live to ſee it ſet? And how know I but this may be my laſt day too? the only day which thou, O GOD, haſt

left me to ſet my Soul in order, and to prepare for that day which never ſhall have end.

O my dear Lord, ſuffer me not then to neglect this bleſſed ſeaſon, but by an hearty repentance ſpeedily, even this day, this inſtant to return unto thee; that how ſoon ſoever thou ſhalt call me to my Tranſmigration from this life, my accounts may be found audited, my ſins cancelled, and my Soul acquitted by the Blood of that Lamb that takes away the ſins of the World.

Grant this, O my God, for his ſake that vouchſafeth to die for me, thy only Son Jeſus Chriſt the righteous. *Amen.*

Advice

Advice concerning the Examination of the Conſcience.

THE only Heaven that is afforded us upon Earth is Peace of Conſcience; the only way to preſerve that Peace, is to keep our ſelves unſpotted from the World; or if we fail of this, (as who doth not in ſome degree?) to call our ſelves ſpeedily to a ſtrict account for it; for upon this depends not only our preſent Peace, but our future Happineſs, according to that of our Saviour, *If you judge your ſelves, you ſhall not be judged.* The oftner this is done, the cleaner and the quieter

quieter your Soul will be. If you make it not your daily task, yet find a time for it at leaſt once a week. But eſpecially omit it not, when you prepare your ſelf for the bleſſed Sacrament; for as the benefit of it, being well managed, amounts to no leſs than the ſaving of your Soul, ſo the danger is as great on the other ſide, if you careleſly or wilfully neglect it.

St. *Paul* therefore is punctual, and vehement in preſſing the *Corinthians* with it, where he lays a peremptory command upon them, *Let every man examine himſelf.*

For this is no trivial ordinary Duty, no exerciſe on the by, but a work of high con-

concernment, wherein the Soul of a Christian seriously reflects upon it self, and the penitent Sinner laying all the Actions of his life before him, arraigns, accuseth and condemneth himself.

And that this may be done with the more advantage, some hours at least, if not some day, must be set apart for this examination.

Especially let the immediate preceding day be kept as the Eve to this great Feast, wherein you are to humble your self by Prayer and Fasting, that you may be the better disposed and qualified for the performance of this Duty.

For

For the carrying on this private Aſſize and Tryal of our ſelves, devout men have propoſed many ſeveral methods; but the moſt general and approved way is to ſet before you, as the moſt clear and impartial glaſs, the Moral Law of God, with ſuch heightnings of it, and deductions from it, as either our Saviour in the Goſpel hath drawn from it, or our own reaſon well informed to make uſe of.

The

The *Examination* by way of *Articles* upon the Moral Law, to every particular of which the Soul is to answer it self, whether guilty or not guilty.

The Examination upon the first Commandment.

I.

DOst thou really believe, O my Soul, that there is a God, or hast thou set some secret touches of Atheism within thee?

Hast

II.

Haſt thou doubted at any time of his Providence, or of his Power, of his Juſtice, Mercy, or any other of his Attributes?

III.

Haſt thou been willing to entertain ſcruples of this nature, and to liſten to their diſcourſes, who turn the reaſon that God hath given, as a weapon againſt himſelf?

IV.

Haſt thou proudly aſcribed the good that thou haſt done unto thy own ſtrength, or imputed thy ſins and follies to

to the neceſſitating and inevitable Decrees of God?

V.

Doſt thou think thy ſelf obliged to obey God, as well as to believe in him, to love him as thy Father, to fear him as thy Judge, to praiſe him as thy Maker, with daily, and moſt humble Thanks for all his Mercies to thee? Haſt thou done this, or wherein haſt thou failed?

VI.

Haſt thou really in thy Thoughts no other Gods but him? Haſt thou ſet up nothing in Competition with him, no Pride, no Pleaſure,

no

no Profit, no Self-Love, no Self-Intereſt of thine own?

VII.

Haſt thou given credit to vain Predictions of men, to Dreams or Fortune-tellers, or gone about to know any ſecret thing by lot?

VIII.

Haſt thou in thy Proſperity forgot thy God, or in thy Adverſity haſt thou put thy confidence more in wordly helps than in him?

The Examination of the Second Commandment.

I.

DOST thou apprehend God as an infinite, incomprehenſible Eſſence, without framing to thy ſelf any bodily ſhape or form of him that is inviſible?

II.

Doſt thou worſhip God in or by an image, or any other way which either he hath forbidden, or not commanded?

III.

Doſt thou give the worſhip

ſhip that is due unto the Creator, to any of his Creatures, either Saint or Angel? Or doſt thou conſider that he is a jealous God, who will have nothing lov'd, nothing honour'd by thee like himſelf?

IV.

Doſt thou in all thy Addreſſes to him, either of Publick Prayers or Private, come into his preſence with reverence, kneeling, and religiouſly bowing thy ſelf before him, and before him alone?

The Examination upon the third Commandment.

I.

HAst thou uſed vain, impertinent cuſtomary Swearing?

II.

Haſt thou ſworn any thing falſe, knowing it to be ſo, making the Name of God a Broker to thy Lies?

III.

Haſt thou been perjur'd by violating any publick Oath made to thy lawful Superiors; or failed in any private engagement which hath been in thy power to perform?

Haſt

IV.

Haſt thou broken any voluntary, religious, deliberate Vow, made purpoſely to God and his glory?

V.

How far haſt thou kept that great and ſolemn Vow which was made for thee in Baptiſm? or haſt thou ſeriouſly conſidered thy frequent and dangerous violations of it?

VI.

Haſt thou given God upon all occaſions offered, the honour due unto his Name? or haſt thou any ways ſpoken of

of him without fear or reverence?

VII.

Hast thou abused either God's Name, or any of his Creatures in Curses or bitter Execrations?

The Examination upon the fourth Commandment.

I.

HAst thou kept the Lord's day holy, or hath it been as a common day unto thee?

II.

Hast thou constantly sanctified

ctified this day, either by being present at the Publick Service of the Church, or (being hindred of this) by private Prayer, and reading of holy Books.

III.

Dost thou shew forth thy Charity this day in works of Mercy to them that stand in need of thee?

The Examination upon the fifth Commandment.

I.

HAst thou loved, honoured and obeyed thy Parents, thy King and Sovereign, and all that have a lawful authority over thee?

Hast

II. Haſt thou upon all occaſions aſſiſted them to thy power, and offered up daily Prayers to God for them?

III. Haſt thou reſpected thy ſpiritual Guides, ſuch as labour for thy Soul; or haſt thou grieved or deſpiſed any of thoſe whom thou art bound to honour?

The Examination upon the ſixth Commandment.

I. DOſt thou endeavour as much as in thee lies, to preſerve the lives of all men, as bearing the ſame Image of thy Maker with thee.

II. Art thou a lover, a follower, a procurer of Peace

among thoſe with whom thy converſation is?

III. Haſt thou been either cauſeleſly or ſinfully angry? Haſt thou born malice, hatred or revenge in thine heart? Haſt thou forgiven, haſt thou loved thy Enemy for Chriſt's ſake, who loved thee when thou wert yet his Enemy?

IV. Haſt thou compaſſionate bowels? Haſt thou to thy power fed and cloathed them whom thou haſt known to be ready to periſh with cold and hunger?

V. Haſt thou been careful of thine own life, or haſt thou any way haſtened thine own end by wilful intemperance or diſorder?

The Examination on the seventh Commandment.

DOst thou consider that thy body was made to be a Temple of the Holy Ghost, that whosoever therefore shall presume to pollute this Temple, him shall God destroy?

II. Hast thou preserved it in that purity which is required of thee, or hast thou defiled it by Fornication, Adultery, Lasciviousness or any other Uncleanness, of which the Apostle pronounceth, that they who do such things shall not enter into the Kingdom of Heaven?

III. Hast thou deliberately pleased thy self with any

ſoul laſcivious thoughts, or continued in them, to a delight? Haſt thou conſented to them, or haſt thou rejected them?

IV. Haſt thou been careleſs in avoiding the occaſions and approaches that lead into thoſe ſins, or haſt thou expoſed thy ſelf either unwarily or wilfully to temptation.

V. Haſt thou delighted in wanton company, in unchaſte ſongs, or unclean diſcourſes?

The Examination on the eighth Commandment.

I. HAſt thou taken away from others by deceit or violence, that which belongs not to thee? Haſt thou injured

injured no man in his rights?

II. Haſt thou defrauded Servants of their wages, Labourers of their hire, or Creditors of ſuch debts as thou art able to ſatisfie?

The Examination upon the ninth Commandment.

I. HAſt thou upon all occaſions been witneſs to the truth, without fear or flattery?

II. Haſt thou ſaid any thing falſly that hath been injurious to the good name and reputation of another? Or haſt thou pleaſed thy ſelf either in inventing or ſpreading rumors of that kind?

III. Doſt thou willingly give

ear to ſlanderers, and to ſuch as go about with lies; or doſt thou abhor them both in thy ſelf and others?

The Examination upon the tenth Commandment.

I. DOſt thou reſt contented in that condition or ſtate of life wherein God hath placed thee, or haſt thou at any time inordinately luſted after that which belongs to others?

II. Haſt thou entertained ſecret covetings in thy thoughts, with any delight or complacency? Or haſt thou laboured to reſtrain them and quench them in their firſt beginnings?

When you have conſider'd ſeri-

ſeriouſly, and anſwered your ſelf in theſe particulars one by one; ſumm up the Account you have made, where you find your ſelf innocent, give the glory to God, whoſe Grace hath kept you from falling into thoſe ſins; but where you find your ſelf guilty, humble your ſelf before God in Prayer, confeſſing ſadly the evil you have done, and imploring mercy in theſe or ſuch other words as the devotion of your heart ſhall ſuggeſt to you.

An humble Confeſſion after Examination.

O The God of my Soul, with all humble Reverence I appear this day be-

fore thee, not as the proud Phariſee to juſtifie my ſelf, but as the poor Publican, who ſtriking his breaſt, durſt not lift up his eyes towards Heaven, nor ſay any more than this, *Lord, be merciful to me a ſinner.*

For I have ſinned, O Lord, I have ſinned; Wo is me, I cannot caſt my ſearching eyes into any corner of thy Commandments, but I find my ſelf miſerably guilty.

But in what manner ſoever I have offended thee, O my merciful Lord, whether in Thought, Word or Deed, whether ſecretly or openly; I am now ſorry for it from the very root and bottom of my heart, beſeeching thee to look

look compaſſionately upon the frailty and ignorance, the wilfulneſs and preſumption of my life, and graciouſly to forgive all that I have done amiſs.

For alas, I am neither able to ſtand thine indignation, nor preſent thee with any thing of mine own, but tears and prayers to appeaſe thine anger: Be reconciled therefore to me, O God, in the Blood of thy dear Son, which was ſo freely offered up to thee as a full ranſom for the ſins of the whole World. O require not that payment again of me, a poor and bankrupt ſinner; but for his ſake, for his abundant Satisfactions ſake, cancel the hand-

writings that are againſt me; blot out all my ſins paſt, new and old, and for the time to come, let there be an everlaſting tie between my Soul and thee, that thou mayeſt be my God, and I may live and die thy ſervant. *Amen.*

A Proteſtation to be made after Confeſſion.

O My great and glorious God, I who am leſs than the grain of duſt that hangs upon the balance, profeſs ſeriouſly, and with the remorſe of a wounded ſpirit, that I am not only ſorry, but aſhamed and confounded within my ſelf, that I have ſo many ways ſinned againſt

ſo

ſo good a God, ſo gracious a Father: But what is paſt I cannot recal, though thy mercy may forgive.

But for the time to come, I call all thy holy Angels to witneſs, that I this day ſacrifice my ſelf wholly to thee, reſolving to break off from all ſinful courſes; and fully purpoſing never to offend thee more. But becauſe thou knoweſt my failings and my weakneſs is not hid from thee, I beg of thee, O my God, to ſhew thy ſtrength in my weakneſs, and to confirm my infirm mind in this holy Reſolution. That ſo never repenting of this Repentance, nor wavering in thoſe reſolute Purpoſes, which

which I have now by thy Grace ſo deliberately made, I may go on conſtantly in a pure and holy life, till in the end of my days I come to everlaſting joys, which thou haſt prepared for them that love thee, through Jeſus Chriſt my Lord. *Amen.*

A Prayer before the receiving the holy Sacrament.

O My moſt bleſſed Saviour, who in the bowels of thy Mercy towards Mankind, didſt not only offer thy ſelf a Sacrifice for the ſins of the whole World, but didſt inſtitute this heavenly and holy Sacrament, as the means to convey the Benefits of thy precious death to all

all ſuch as with humility and repentance come unto thee: Accept, I beſeech thee, this my humble Addreſs, who here preſent my ſelf a woful ſinner, I confeſs, but ſuch a one, who am heartily ſorry for my ſins, and penitent for my offences.

Direct me therefore, O my God, in this great action, with ſuch a reverent and awful fear, that all the faculties of my ſoul may be attentive rightly to apprehend, and joyfully to receive this wonderful Myſtery of thy Body and Blood.

O my Lord, I am not worthy that thou ſhouldſt come under my roof; let thy Holy Spirit therefore before thy

thy coming prepare and dreſs up a Lodging for thee in my Soul, cleanſing it from the ſtains of ſin, and ſuffering nothing to abide in it, that may keep thee out; ſo that being wholly poſſeſt by thee, all ſinful thoughts, and unclean ſuggeſtions, may not only preſently vaniſh, but never find entrance more.

Grant this, O my Jeſu; and ſo, this day, receive me into thy favour, that I may with joy receive thee into my Soul, and being once united with thee, thy Grace may never depart from me; that ſo thou mayeſt live in me, and I in thee for ever. *Amen.*

A Thanksgiving after the Receiving of the Sacrament.

O Lord, the only Spring and everlasting Fountain of all good, who hast this day revived and quickned my poor Soul, by giving thy self unto me after a wonderful way in this Blessed Sacrament, I praise and glorifie thy holy Name for this thine infinite mercy; beseeching thee to crown what thou hast begun, by a continual supply of thy heavenly grace, that I may never forget whom, or what I have received; but being purified by thy Blood, and strengthned by thy Body against all future Temptations, I may constant-

constantly run through all the parts of an holy life, to the poſſeſſion of thy glorious Kingdom, World without end. *Amen*, *Amen*.

Rules of Devotion to be obſerved toward the Evening, or ſome time of the Afternoon.

I. THat you fail not (unleſs ſome extraordinary or unavoidable accidents hinder you) to allot ſome part of the Afternoon or toward the Evening, for the advantage of your ſoul; when freeing your ſelf from buſineſs and company: you may retire into your Cloſet, or private Oratory, and there direct your thoughts without diſturbance, upon God alone.

II. That

II. That being thus retired, you conſtantly make it your buſineſs to read ſome part of the Holy Scripture, (eſpecially in the Pſalms, which if all other Books of Devotion were loſt, are ſufficient to ſupply us in that kind;) having begun there, go on to the reading of ſome part of the New Teſtament, not careleſly or in haſte, as if you had a mind to have done, but ſo attentively, as to be able to give ſome account of what you have read, or to ſingle at leaſt ſome one paſſage or more out of it, to be laid up in your Memory, and to be made uſe of in the practice of an holy life.

III. That in this time of retire-

retirement, you lay all things aſide, that may divert you from Holy and Heavenly thoughts, conſidering that you ſet your ſelf in the preſence of God,& that you are to give him an account of what you are doing, wch that you may the better do, you may begin with this Prayer.

A Prayer upon the Entrance into your Cloſet.

O My great and gracious God, whoſe infinite Mercy it is, that I have this minute of my life left me, I here appear in thy preſence lamenting ſadly, that ſo much of my time is already loſt either in doing ill or doing nothing,or in doing that which hath

hath been unprofitable and vain; O grant that I may redeem the hours that are past; & dispose of those that are to come in serving thee hereafter with a devout heart and earnest and passionate affections; draw me off more and more from the pleasures and vanities of this life, that I may the better settle my wavering and divided Soul upon thee alone; and since at this time I have here retired my self, that I might the more freely commune with my own heart and meditate on thine only Word: let thy Blessed Spirit assist me, that I may not only barely remember what I read, but digest it into the practice of an holy Life, to the

the comforts of my ſoul, and the Glory of thy Name, through Jeſus Chriſt. *Amen.*

Prayers towards Bed-time.

I. LET my Prayer, O Lord, be ſet forth in thy ſight as the Incenſe, and let the lifting up of my hands as an Evening Sacrifice.

For thou, O Lord, haſt granted me thy loving kindneſs in the day-time, and therefore in the night-ſeaſon I will think on thee, and make my prayer to the God of my life.

O thou that ſaideſt, Let there be light, and there was light; open my eyes, that I ſleep not in death.

Make me to commune with

with my own heart upon my bed, and to ſearch out all my ways.

That I may lament my ſins as thy ſervant *David* did, and cry unto thee for mercy.

Conſider and hear me, O God, and hide me under the ſhadow of thy wings, and let my ſoul reſt in thee. *Amen.*

II. Bleſſed art thou, O God, who makeſt the outgoings of the Morning and Evening to praiſe thee.

Who haſt not cut off my life this day, nor ſhut me up in the grave where all things are forgotten.

I will not ſuffer therefore my eyes to ſleep nor my eyelids to ſlumber, till I have prepared my heart for my God to reſt in. For

For thou art my God from my youth, thou haſt numbred out my days and nights, that I might ſerve thee; thou giveſt thy beloved ſleep, and makeſt them that fear thee to reſt in ſafety.

Thou delivereſt me from the terrors of the night, and from the evil that walketh in darkneſs.

Return then unto thy reſt, O my ſoul, for God taketh care for thee. *Amen.*

III. Lord, let me make my Prayer unto thee in an acceptable time.

Teach me to remember thee in my bed, and to think of thee when I am waking.

O thou Watchman of *Iſrael*, that neither ſlumbereſt nor

nor ſleepeſt, watch over me this night.

Give thy Angels charge over me, that the Spirits of darkneſs may not come near me.

That no evil thoughts may betray me, nor any ſad or ſinful dreams diſturb my quiet.

For into thy hands, O Lord, I commend my ſpirit, for thou haſt redeemed me.

O keep then what thou haſt redeemed, and let not thy ſervant for whom thou haſt died, periſh for ever. *Amen.*

A ſhort Prayer.

O GOD, my everlaſting keeper, bleſſed be thy Name for evermore, for thou madeſt me when I was nothing,

thing, thou redeemedſt me when I was worſe than nothing; thou haſt ſo multiplied thy Mercies on me through all the minutes of my life, that the Sun hath never yet roſe or ſet upon me, without new Bleſſings from thee.

And as thou haſt done ſo much for me already, for which I pour out my very Soul in thankfulneſs, ſo in the ſame degree of loweſt humility, I humbly beſeech thee to continue thy care of me this night, and ſo to ſhadow me under the Wings of thy Protection, that neither viſible nor inviſible Enemies, neither ſin nor danger may approach to hurt me.

That

That ſo when the joyful Light of the day ſhall return again, I may riſe in ſafety with an unſpotted Soul, and a Body fitted to be the Temple of the Holy Ghoſt, even ſo Lord Jeſu, *Amen*, *Amen*.

Is any afflicted, let him pray.

The Complaint of an afflicted SOUL.

I. BEhold, O Lord, I am as a bruiſed reed before thee, O break it not.

I am as ſmoaking flax, O Lord, quench it not.

Send down from on high, and viſit me.

Save me out of many waters that are come into my Soul.

For I have been left unto thee ever ſince I was born.

Thou haſt been my God, even from my Mothers womb.

O go not then far from me, for trouble is near at hand, and there is none to help me.

The ſorrows of my heart are enlarged, O bring thou me out of all my troubles.

Thou haſt formerly been my ſuccour, leave me not now, neither forſake me, O God of my ſalvation,

For from the ends of the Earth will I call unto thee, when my heart is in heavineſs.

O forgive all the offences of thy Servant, which have juſtly brought theſe bitter things upon me.

Take

Take away at laſt all thy diſpleaſure, and turn away from thy wrathful Indignation.

Ariſe and help me, and deliver me for thy Mercies ſake.

O God make ſpeed to ſave me.

O Lord make haſte to help me.

II. IN the time of my trouble I will call upon thee. O God, in my heavineſs I will cry unto thee, and unto thee alone.

For whom have I in Heaven but thee, or whom ſhall I deſire on Earth in compariſon of thee?

My fleſh and my heart fails

me, but thou art the ſtrength of my heart, and my portion for ever.

But how long wilt thou forget me, Lord, for ever?

How long wilt thou hide away thy face from me.

How long ſhall I ſeek counſel in my Soul, and my ſpirit be thus troubled within me?

In my proſperity I ſaid, I ſhall never be moved.

But as ſoon as thou didſt hide away thy face from me, I was troubled.

But will the Lord abſent himſelf for ever? Will he be no more intreated?

Hath God forgotten to be gracious, or will he ſhut up his loving kindneſs in diſpleaſure?

Alas,

Alas, innumerable troubles are come upon me.

They have laid such hold upon me, that I am not able to look up.

There is no strength left in me, O my God, neither know I what to do, but mine eyes are towards thee.

I am troubled above measure; help me, O God, or else I shall sink under the burthen.

O consider what thou hast laid upon me; forsake me not when my strength fails me.

But in the multitude of my sorrows that are in my heart, let thy comforts be the refreshing of my Soul.

O my God, the more

weak I am, the more let thy ſtrength be made known in my weakneſs.

And ſuffer no temptation to ſeize upon me, but ſuch as thou ſhalt give me grace to overcome.

O Lord, hear my Prayer.

And let my cry come unto thee. *Amen*, ſweet Jeſu, *Amen*, *Amen*.

The Prayer.

O My dear God and moſt merciful Father, who haſt not only directed, but encouraged me in all my troubles to call upon thee; Hear, I beſeech thee, the complaints that I now make, and the Prayers which I pour forth in the anguiſh and bitterneſs

terneſs of my ſpirit; for thou haſt ſhewn me heavy things, O God.

And in the midſt of all my proſperity haſt been pleaſed to mingle a bitter Cup for me.

What the troubles of my heart are, how heavy they lie upon me, how deeply they wound me, I need not labour to expreſs to thee, for all my comfort is, that nothing is hid from thee.

For not only the Bleſſings which thou haſt poured upon me through all the minutes and moments of my Life; but the Afflictions which I now groan under, come from the ſame hand to rouſe me, and awake me to

a more devout and earneſt way of ſerving thee.

And ſince it is thy own work, look down with the more pity on this wounded Soul of mine. See, O my God, how I pant and labour under the heavy ſcourge of thy diſpleaſure, a ſcourge which my own ſins have twiſted, and mine own iniquities have drawn down upon me.

But, O my dear Father, to whom it is more eaſie to do all things, than for me to ask any thing that is good.

Thou that haſt promiſed to all them that love thee, that they ſhall not be tempted farther than they are able.

Give,

Give, I beſeech thee, that meaſure of grace and patience to thy ſad and afflicted Servant; that I may not only endure what thou layeſt upon me, but entirely, willingly and chearfully ſubmit my will to thine.

And, O thou God of Comfort and Spirit of all Conſolation, be not ouly with me, but with all of my Relations that mourn in ſecret, either for their own ſins or ſufferings, or whatſoever Bitterneſs thou ſhalt think fit to lay upon us.

O teach us all to look up to the hand from whence theſe Judgments come, to kiſs and to adore it.

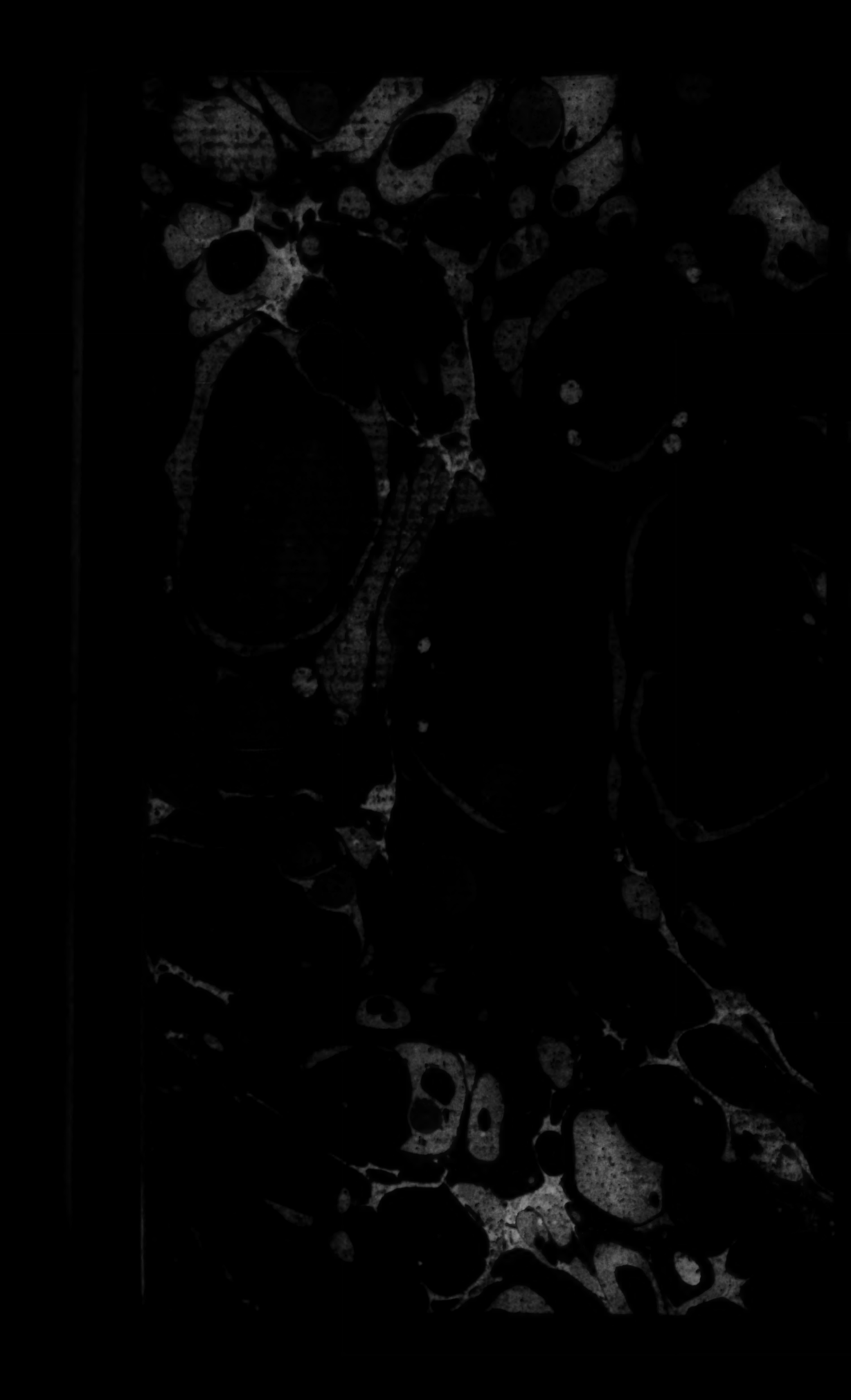
And when thou haſt done ſo,

ſo, let thy mercy go one ſtep further with me, and compoſe my troubled mind into ſuch a calm, that none of my Sufferings (whatſoever they are or may be) may either make me repine at thy judgments or deſpair of thy mercies; but rather let all that is afflictive to me, ſerve only to wean me from the World, and to draw me the nearer to thee; but becauſe this cannot be done without thee, O thou Preſerver of the Children of Men, behold I throw my ſelf, and all that is dear to me, clearly and intirely into thine arms, to do with me whatſoever ſhall be good in thine eyes.

And therefore amidſt all the

the unquiet thoughts, which now trouble and diſorder me, ſay unto me, as thou didſt to thy Diſciples in the Storm, *Fear not, for it is I.* Or elſe if thou ſhalt find it better for me, that I ſhould find no calm abroad in the midſt of the various changes and chances of this World, let me find it at leaſt in my own breaſt and boſom, and poſſeſs my Soul in patience, whatever other ſtorms thou ſhalt pleaſe to raiſe againſt me, that ſo placed under the ſhadow of thy wings, and refreſhed here with the comforts of thy Spirit, I may long earneſtly for that bleſſed day, when all tears ſhall be wiped from mine eyes, and all

alll ſorrows ſhall be forgotten.

Grant this, O my God, for thy Son's ſake, who ſits at thy right hand to mediate for me. Grant it for thy Holy Spirit's ſake, who pleads for me, and all that love thee, with Groans that cannot be expreſſed. Grant it for thy own ſake, O my God, who art never more thy ſelf, than when in the midſt of Judgment thou remembreſt Mercy. *Amen*, *Amen*, *Amen*.

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